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THEOLOGICAL SEMINARY.

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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1861.

INTEREST IN THE CAUSE.

At this time, when peculiar difficulties and embarrassments are surrounding the Missionary work of the Church, the cheering evidences of interest which have reached us during the past few weeks, are encouraging indeed.

Could the spirit which is manifested in many of the letters we have lately received, be diffused among our brethren in the Church of Christ, throughout the land, the frequent and urgent appeals, now necessary, would be no longer required to remind its members of the paramount duty they owe to themselves, and above all, to the great Head of the Church, the influence of whose pure and peaceable Gospel it is at once our mission and our privilege to extend.

In the hope that it may serve to quicken the Missionary spirit among our brethren, we insert some passages from letters lately received, enclosing contributions for the work in which we are engaged.

An earnest rector in Pittsburg writes as follows: "Enclosed please find a draft for \$275 72, the amount of offerings of Trinity Church for Domestic Missions. It is more than \$100 over the contributions of last year. I wish it were *more still*."

A most unexpected, and at the same time most affecting instance of this interest, comes from one who is herself laboring in the Foreign field, as the wife of a Missionary in China. She encloses a contribution of \$100 for Domestic Missions, to the Assistant Bishop of Ohio, who has kindly sent us with the offering the following touching extract from her letter: "Since it is the privilege of the servants of the Great Husbandman to sow beside all waters, I have ever wished, while giving my life and labors to the far-off heathen, not to withhold what was due to the needy at home. I wish to devote the enclosed for the benefit of 'the

West,' in the spread of the Gospel. Please distribute it at your discretion. Iowa, Kansas, and Oregon, have been on my mind."

These willing offerings, followed by the prayers of the givers, cheer the heart of many a solitary labourer in the cause of Christ, who, in the midst of privation and discouragement, is supported only by the conviction, that in his humble sphere he is doing the Master's work in His own appointed way.

OUR CURRENT RECEIPTS AND SPECIAL FUNDS.

WE deem it our duty to call attention to the large and increasing amount of special contributions among our acknowledgments. While our total receipts have been, from the commencement of the fiscal year to the present time, less than for the same period last year (the appropriations for Domestic Missions remaining the same), the contributions specially appropriated, amount to a large portion of the sum received, these being centred upon but two or three points in the vast field covered by the Domestic Missions of the Church.

A question of great importance in the prosecution of our work is thus presented to our attention: If so large a portion of the receipts for Domestic Missions be specially appropriated to two or three points, how is the work of the whole field to be sustained?

While it is the desire of the Board of Missions, and the intention of the Domestic Committee, to encourage the largest freedom in the Missionary work, simple justice to the Missionaries of the Board, to whose support they are pledged, and to themselves, demands the present statement of the circumstances in which they are placed.

The course they have seen it their duty to take in the present emergency, striving to retain at least the ground heretofore occupied, has met, so far as they know, the unqualified approval of their brethren in the Church. Their only desire is, God helping them, to carry out fully and completely, knowing no partisan feelings or party aims, the work of which they are placed in charge—a work which should enlist the prayers, the sympathies, and interest of all who worship at the altars of the Church to which we belong.

They would therefore ask that those of their brethren who are not committed to the support of any particular point, would rely upon their discretion as to the disposal of their contributions, assuring them that every part of the field will receive equal attention at their hands, and a just proportion of such aid as they are enabled to furnish, and that no point will be neglected in their appropriations.

MAINE.

Brunswick—Rev. E. Ballard.

THE same kind of encouragement which has been afforded heretofore, still continues. Though but little strength has been added to the parish since the last report, there is evidence of its gradual increase during the time of the missionary's employment on this station. The average of the congregations is equal to what it has been in times past. Many come, on every Lord's day, who are not connected with the parish; and some so often that we may well hope that they will be numbered on our side. The number of students from the college is fully equal to that mentioned in former reports; and though they will not remain here long, yet their influence in the Church elsewhere will be long felt, and some will exert it in the sacred ministry. A beautiful font has been purchased and placed in the church by funds collected principally from abroad, of which a large part was contributed by the graduates of Bowdoin College. The Sunday-School, Bible Class, and services on all the appointed days of the Church, are offering their usual blessings to all who will receive them in the faith of the blessed Redeemer.

GEORGIA.

Athens—Rev. J. D. Easter.

ON the 1st of March, 1860, I was appointed by the Rt. Rev. Bishop Elliott missionary to this place and Brunswick. The two places are forty miles apart, but the journey is made by steamboat in a few hours. Service is held in each place on alternate Sundays.

There was no church in Brunswick, nor had any regular services ever been held previous to my arrival, except during six weeks of last year. For a few weeks we were obliged, for want of better accommodation, to worship in the county academy. A small building, originally intended for a school-house, was soon purchased and fitted up for a temporary chapel, at a cost of only \$230, and on Good Friday it was opened, for the first time, for the worship of Almighty God. Seldom, if ever, has so small a sum been made productive of more benefit to a congregation, in respect of comfort and devo-

tional feeling. Though so humble in external appearance, our little chapel is, within, neat and cheerful. The high regard of the congregation for the privileges of God's house, is very gratefully manifested in the cleanly aspect of the chapel and the devout decorum of the services.

The Sunday-School, established by the zeal of a few pious ladies, nearly two years ago, has been greatly increased in numbers and efficiency by the exertions of the superintendent and teachers. A school for negroes is also held after the close of evening service, and largely attended.

The number of communicants has increased from twelve to twenty-two. Eight adults and twelve infants were baptized between the 1st of April and the 1st of July, when my labours were interrupted by sickness. The kindest feeling is manifested by all classes of the community toward the Church. Members of several religious denominations unite heartily in our services. Our congregations average about eighty, the greater part of whom were previously strangers to our form of worship. The prospects of the church in this place are very encouraging. In view of the importance which Brunswick is likely to attain as a seaport, no effort should be spared to place the church here upon a strong footing. A commodious and suitable church building is much needed, but the congregation is too feeble to erect such a one without liberal aid, and they are wisely determined not to involve the parish in debt.

In St. Mary's the Church has had an existence for many years, but has been unfortunate in the loss of several able ministers, with long intervals of entire want of clerical service. For the last two years lay services have been maintained by the senior warden of the church, until failing health compelled him to desist. Of a large number whose names were on the list of communicants, only eighteen remained when I arrived. On the 20th of May the Bishop of the diocese visited the parish, and confirmed four persons. Several candidates are now awaiting the next visitation of our beloved diocesan. The Church has suffered severely, both in St. Mary's and Brunswick, from removals, but we hope that they have gone to sow good seed elsewhere.

Early in June, I contracted a severe cold which produced a slight ulceration

of my throat. I still continued to preach until the middle of July, when the effort to speak became so painful that I was obliged to desist. I have been unable to exert my voice from that time until very recently. I have just returned to my post, and hope, by the blessing of God, to be able to labour without further interruption in this most promising field.

Madison—Rev. C. H. Coley.

During parts of the months of July and August I officiated, at the request of the Bishop of the diocese, in Christ Church, Savannah—the Church at that time having no rector. With this exception, regular services have been held here during the last six months. The attendance lately has not been so good as could have been wished. This is no doubt owing to the fact that very many prefer spending the holy day in discussing politics and the troublous state of the times, at their homes or “in the corners of the streets,” rather than attend the services of the sanctuary. I hear the ministers of the denominations around me making the same sad complaint of the desertion of their houses of worship. Our people forget, alas! that at all times, and especially during periods of national anxiety and trial like the present, it should become them, as God’s sinful children, to repair unceasingly to His Holy Temple, and there to humble themselves before Him in mourning and prayer. “But Israel doth not know, my people doth not consider.” May God send His Holy Spirit to lead them to His throne of mercy, where only they may find grace and help in the time of need.

We continue to feel deeply the loss by removals of the members of our congregation. Had we but *kept*—with our present number—all the Church people who have left us during the past three years, the parish, we have reason to hope, would by this time have become self-supporting.

Before closing our report, we would mention that we are again indebted to the kind ladies of Christ Church, Savannah, for their continued remembrance of the Church of the Advent. This time they gladdened our hearts by the gift of a neat font, of the purest white marble. We are sure we may again express our sincere gratitude for their constant kindness, and pray God ever to bless the noble feelings and actions of their warm hearts and generous hands.

TENNESSEE.

Shelbyville—Rev. J. B. T. Smith.

On a recent visit of a Bishop of this diocese, six were confirmed. Fourteen were expected to offer themselves, but from different causes the other candidates were absent.

A neat church edifice was commenced at this place, a few months since, which, it is hoped, will be ready for use in five or six weeks. The building will cost between \$3,000 and \$4,000, and will be free from debt. A single individual assumes the whole responsibility; and if not aided to the amount of one dollar, the building will be secured to the Church, uncumbered by debt.

Though additions to the number of communicants are fewer than was hoped and expected, yet we have abundant cause for encouragement. Prejudice has almost entirely subsided, and attendance on our services is frequent on the part of a number who, a few months since, were bitter in their denunciations of the Church. Many whose attendance has been irregular, partly in consequence of the location and inconvenience of the room we occupy, have expressed their determination to attach themselves to the congregation when our church is completed. We have laboured under many disadvantages for want of a suitable place of worship—among others, the impossibility of establishing a Sunday school. As soon as we can occupy the church, one will be organized.

OHIO.

Collamer—Rev. T. Corlet.

DURING the past year I have held Divine service on every Lord’s day, A. M., in St. Paul’s Church, at Collamer, and in the P. M., whenever I could procure a place for holding service, and felt able to walk five or six miles to my appointments, I have had services in some of the adjacent neighbourhoods. About three fourths of my Sunday afternoons have been thus occupied during the past year.

At Collamer, we have a good substantial stone church, sixty by forty feet; this is completed, paid for, and consecrated.

The congregations generally are very

good. The number of our communicants has diminished during the past year; four have been removed, and one has been dropped.

I think I may say our little parish is in a better state than ever before. Our people are beginning to feel that they must work, and do something for others; our Sunday-school scholars have contributed their mite for Foreign Missions.

In my services in the surrounding neighbourhoods, I have full houses and attentive hearers, and see some little apparent fruit. I have now established a Mission Sunday-school on Sunday afternoons, and it promises good results.

This I have but just commenced, near the city of Cleveland.

Maumee City—Rev. J. Swan.

With the statistics required in the January report, I would give you a few remarks as to the condition of the stations under my charge. At

Maumee City, Lucas County,

where I reside, it is not to be expected that the Church can grow as in the new towns and villages of the West, where there is a constant influx of population. The place, however, though long suffering, from its proximity to the city of Toledo, has, for a year or so, been improving, in a business point of view. And, with this improvement of the place, we may hope for a gradual improvement and an increase of strength in our little parish, so that, ere long, it may become less dependent on Missionary aid. At a recent visit from the Assistant Bishop of the Diocese, five persons were confirmed, two of whom had been members of the Presbyterian church.

Napoleon, Henry County,

This place is not so large as Maumee City, but more likely to grow, being a county, and surrounded by a country fast filling up. The church people here, though a very small band, are very energetic. They have just finished a very neat little church, about fifty feet by twenty-five, with a tower and spire, and a good amalgam bell. It was just completed in time for Christmas services, and on the eve of the Nativity; it was tastefully decorated, and filled with a large and attentive congregation. To the lovers of our Zion there the occasion was indeed a joyous one. After toiling and labouring for some years, to have their

little sanctuary completed, and worshipping in places most inconvenient and unsuitable, it was to them a delightful privilege to meet and "sit together under their own vine and their own fig tree." And, what is much to their credit, the work has all been done within themselves, and without asking any aid from abroad. The burden of the labor and expense, too, has fallen upon a few, who have freely given out of means not the most abundant. The only drawback to the satisfaction of the occasion was, the inability to have had the church ready for the Bishop's visitation, and that there still rests a small debt upon it, which prevents, for the present, its consecration. In consequence of the irregular state of things, arising from the want of a suitable place for holding service, and administering the sacraments, there is but little to give in way of statistics.

KENTUCKY.

Versailles—Rev. J. W. Venable.

THE prospect of advancing the interests of the Church, in this region, seems so evident—and my attachment to the little congregation, which has grown up around me, is so deep—that I have refused several invitations (during the year) to larger and more flourishing parishes. The few sheep in the wilderness need the care and attention of the shepherd, quite as much as the larger flocks; and find it much more difficult to obtain the services of one, than those who can offer larger salaries. Feeling that the work, thus far accomplished, might suffer from any change of administration, I have determined to remain. My labours have thus far been blessed of God; the Church is steadily gaining influence here, and, at no distant day, must become self-supporting. We had expected to relinquish a portion of our stipend from the Board at this time, but the withdrawal of a part of the appropriation, made to us by an adjacent parish, places it out of our power at present to do so.

In my last report I spoke of our hope of building a parsonage during the year, should we be able to procure a lot. A beautiful lot, containing an acre and a quarter has been purchased, and most of the money raised for the building; but materials and workmen have been so

much in demand, that we can do nothing before the spring.

The Mission at Harrodsburg is encouraging, and one of great interest. I still keep up regular services, and, during the year, I have begged \$1,100 in the diocese for the church edifice, now building, in that parish. The church is Gothic, and very beautiful, and will cost about \$7,000. About \$1,500 will be required yet to finish it, and, when complete, it will be an ornament to the diocese. The male and female colleges, under the patronage of the Campbellites, in Harrodsburg, are attended by several hundred young persons, and many of these have received favorable impressions of the Church, even from our imperfect court-house services.

INDIANA.

Vincennes—Rev. W. H. Carter.

DURING the year my attention has been chiefly given to St. James's parish, Vincennes, as being by far the most important point in my missionary field. I have also officiated at Sullivan and at several other places, under the direction of the Bishop.

I was appointed missionary from Jan. 1, 1860, and I have since spent every Sunday at St. James's Church, Vincennes, excepting about an average of one Sunday in each month, at which time I have visited such places as the Bishop directed.

I am happy to be able to say that the prospects of St. James's Church are most encouraging. The congregation, and the number of communicants, are both steadily increasing, and a deeper interest is shown in all matters pertaining to the Church. If God will bless us by the successful accomplishment of the labours which must necessarily be laid upon us for the next few years, I trust I can then be able to report the parish as self-sustaining.

Bristol—Rev. H. M. Thompson.

Since my last report all things have moved on in the Church's quiet way, and the heart of your missionary has been made glad, in that many faces have been turned toward our beloved Zion; and not a few feet (before strangers there) now tread the courts of our God. This is the Lord's doings, and it is marvellous, in our

eyes.* May our heavenly Father, through the Holy Spirit, perfect the good work unto the end, that at length they may be brought within the due fold of the one great Shepherd and Bishop of Souls.

Through the blessing of God I have been enabled to hold full services every other Sunday at St. John's, Bristol; and for the size of the place (not four hundred) our congregation is large, and slowly increasing; while the parish itself, in all its members, seems to desire to do more than it ever yet has done, and to do all with a better spirit; may the Lord, by His grace, make all hearts fruitful in, and all hands ready to, every good work.

I would also report that I have held services every other Sunday at St. Mark's, Lima; there, also, the congregations are good, and I think there is an increase of interest felt with regard to the Church; which, I trust, by God's blessing, may soon bring forth fruit.

MICHIGAN.

Ontonagon—Rev. E. Seymour.

SINCE my arrival at this place, on the last day of July in 1860, there have been two services every Sunday in the Church of the Ascension, at this place. I have preached three times at a place called Webster, which is situated fourteen miles from here. On such occasions there has been lay reading at Ontonagon. Arrangements will soon be made by which the Church service will be had once a week on some week day night at Webster.

I should do much injustice, did I fail to acknowledge the great amount of work which was accomplished by my predecessor, the Rev. W. Kelly, the pioneer missionary of the Church in this section of country. The seed which he sowed is springing up everywhere.

Ontonagon has not so many inhabitants now as it had some four or five years ago, yet business men think that it may reach the prosperity that it once had.

Webster, of which I have already spoken, is situated about fourteen miles from Ontonagon, and is a point at which there are three mines, known as the Minnesota, the National, and the Rockland mines. In the locality of these mines there are two thousand persons, most of whom are Cornishmen, who are more

or less acquainted with the services of the Church of England. I think that much can be done for the Church in this region.

Christmas passed very pleasantly. The high latitude of Lake Superior did not diminish aught from the pleasures of Christmas Eve. The building was crowded with worshippers, who took a hearty part in the services. After the benediction, the children of the Sunday School came forward to the chancel to receive their presents. Two pupils had been present at school every one of the fifty-three Sundays of last year; each of them received a bible, as a token of esteem. Another pupil, an orphan boy, received a bible, as a reward for his earnestness and love toward the Sunday School. Each one of thirty-five pupils received a book, and then they all had something from the Christmas tree. After the children had sung the fortieth hymn they were dismissed with the benediction.

Saginaw City—Rev. E. Magee.

As stated in last report, my time has been wholly taken up in its division, between the two parishes under my care—the above and that at Bay City. Glad I am to have it in my power to state that the measure of success reached in working these fields of labour, so far apart as to have Divine service only on alternate Sundays, is greater than was ever hoped for at the outset. This is evident in the fuller attendance at our public worship, in the increase of the male portion of our communicants, in the greater energy and efficiency of our Sunday school operations, and in the larger contributions to our Diocesan and Domestic Missions.

Our congregations at Bay City have been uniformly large, so much so, indeed, as often to leave no seat unoccupied. My visits there are among the happy experiences of my missionary life; and now and then come up unbidden to sooth, by recollection, a weary mind. They certainly have a heart and hand to devise and execute liberal things in the cause of Christ and His church.

WISCONSIN.

La Crosse—Rev. James Young.

In offering this, my second quarterly report, of this deeply interesting and important station, I desire at once to be

brief and accurate. The statistics of baptisms, &c., are limited enough; but the general work and its results during the past quarter, are so full of promise as well as of present good, that I am almost afraid to trust myself with more than the barest statement of them, lest I should trespass too far on your time. First, then, the services have been regularly sustained—the congregation steadily growing in regular attendants; measures have been initiated for building a church edifice of our own, and preparations made for extending the labours of your missionary to other points. A Confirmation has been held by our venerable Bishop, and the visit will soon have to be repeated for the same office; as others are now waiting to “pay their vows unto the Lord.” In brief, the condition and prospects of the parish are most encouraging, full of the best promise, which I trust will be completely realized, and La Crosse made church centre also to all the region of country related to us in the way of trade, &c.

Dec. 16.—By appointment I met the Bishop at Sparta, a thriving town, thirty miles from La Crosse, and assisted him in two public services, and the administration of the Holy Communion, in a private house, for the benefit of an infirm member of the Church.

Arrangements have been made there for services once a fortnight, until the Bishop can make some better provision for the more efficient performance of the Church's work. Sparta is a place even now of importance, and is growing. We number twelve communicants there, of whom nine participated in the Holy Supper, administered by the Bishop. They propose to rent a suitable “hall” for the present, where I hope to give them the stated service agreed upon, at least during the winter and spring.

Our next season was one of unalloyed pleasure. Our hired house was tastefully decorated. Several of our energetic young men went off ten miles to get such evergreens as are found in this vicinity, and, notwithstanding the snow and the cold, the young men and maidens went to work with a will, got the church ready for a service Christmas eve, which was well attended, notwithstanding the attractions of public festivals elsewhere. Christmas morning was celebrated by the appointed services, ending with the Holy Communion; and at night the children

of the Sunday-school had a grand time around their Christmas tree, where, with song and good things, and useful things from the tree, they were all made as happy as their little hearts could hold.

Stevens Point—Rev. J. Adderly.

The regular services of the Church have been celebrated twice on Sunday, besides all the festivals and fast days. The church is steadily on the increase. Every Sunday we notice the faces of persons who were not accustomed to attend any place of worship, desiring to unite with us in our beautiful service.

On Christmas night, at the parish school-house, we had a festival and a Christmas tree, with an abundance of refreshments and presents, which the liberality of ladies of the parish provided for the children of the Sunday school. About a hundred children, besides their parents and friends were present. After singing several carols, all went to their homes highly delighted, and with stronger attachments for their Sunday school and the Church.

If it had not been for the pecuniary pressure of the times, this Church ere long would be self-supporting.

IOWA.

Story County—Rev. A. Welton.

WE have, at Iowa Centre, five village lots, all in one enclosure, a small parsonage, and the remains of our church (blown down by a hurricane last May) taken apart and piled up. We have subscriptions and funds on deposit sufficient to rebuild; and when spring opens (D. V.) the work will be undertaken. We had a Sunday School of about eighteen pupils during the summer months, but as most of these were the children of parents not properly belonging to our parish, I have not included them in the statistical report.

My itinerary commenced Sept. 1, 1860, since which time I have officiated regularly once a month, at Iowa Centre, Nevada, and Sheffield, all in Story county; Newton, in Jasper county, and Winterset, in Madison county, sixty miles distant. At Newton I have suspended services for the present, the prospect not being sufficiently encouraging. At Winterset there is a

parish organized, but they have never before had regular services. There are four or five communicants, and several families who attend and contribute. At Newton there are but four communicants and two families, one of which (numbering three communicants) are Baptists, who joined our church for convenience sake at Gambier, Ohio. I have yet to visit Boonsborough (Boone county), and Marshall and Marcetta (Marshall county). Perhaps the most formidable obstacle to our success in Central Iowa, are the endless divisions among Christians. Within the circle of my duties, there are not less than twelve denominations or sects. In Winterset, a town of 1,200 inhabitants, there are seven houses of worship, and another a mile outside. The heretical sects of "Christians" (so called) and "Campbellites" are quite numerous.

The prevalence of the so-called "revival system" is another serious obstacle to the free course of the pure Word of God. Few if any are added to the sects, except as the fruits of these unhealthy excitements. The ordinary means of grace are despised, or at least ignored; very few church members are regular in the house of God, and latitudinarianism and infidelity abound. Of 80 persons who joined the Methodist Society as probationers last winter, only ten or twelve remained at the end of six months. The church has a work to do here in the West which no other Christian organization can accomplish. Our progress is, necessarily, slow, but it is sure. We must not prove recreant to the trust. "Lo, I am with you alway," is addressed to the church of God. Our duty is plain, and the application of the promise is clear. May God, in mercy, speedily send labourers into His harvest.

Fairfield—Rev. J. Hochuly.

I write this report in regard to my "missionary field" under circumstances that at present are discouraging. The discouragements are twofold: 1st. In the removal of many who have hitherto been supporters of my parish. 2d. In the general indifference that seems to pervade all classes in regard to the claims of the gospel upon them, and its importance to their present and future welfare.

Our past political campaign and present political troubles, added to the engrossing speculations which previously engaged the minds of all, are now operating as hin-

drances to the workings of the church. Many allowed themselves to be so engrossed during the past campaign as to neglect their business. This neglect now affects their pecuniary circumstances, and, as is too often the case, they think retrenchment must begin at the "House of God." The congregations of the different denominations in our town are suffering far more, in proportion to their numbers, than we are, from all the above-mentioned causes.

The few of our fold, and others who often attend our services in preference to their own, are of the opinion that things will not be so always. And that faithful labour, perseverance, and implicit trust in God, will eventually have their appropriate fruits, to the glory of God, in the building up of His church. I most cordially believe all this. Yet the spirit is at times so weak that the flesh gets the upper hand of it; and the missionary, isolated from the communion and fellowship of sympathizing fellow-labourers and men of prayer, is often inclined to exclaim, "Who is sufficient for these things?" We, therefore, greatly need the prayers of the brethren of the society in the East, and of the churches in general, that the great Head of the Church may be pleased to strengthen and bless his labourers in distant fields.

During the past six months I have officiated four times in Agency City, seventeen miles west of Fairfield, and twice in Otumwa, twenty-five miles west. In this latter town we have fourteen or fifteen communicants.

During the above-mentioned time I have also officiated five times in Keosauqua, twenty-three miles south. In that town we have eighteen or twenty communicants. This parish is in correspondence with me; they desire me to give them one Sunday in each month. Their rector's health has failed. He is the Rev. Mr. Dennison, of Keokuk. They have had but seven or eight services since last February.

Fort Dodge—Rev. S. Goodale.

The missionary entered upon this field of labour in June last.

This parish was organized some years ago in prosperous times, under very favourable auspices, and a clergyman laboured in it with commendable zeal for more than a year.

I can truly affirm, however, that owing to various untoward circumstances, all that had been accomplished towards building up a parish, was mostly previous to my taking charge.

A church commenced, without ability to finish, with a large debt remaining, had tended to dishearten those who once manifested much zeal; also to repel some who had once adhered to the parish in its prosperity.

If you add to this the fact that unprecedented bad times had tended to depopulate and break down the town, you will have some idea of the depression of the parish.

The ladies, however, had some Christian and Church life, and made an effort to pay off the debt and complete the edifice, and with much greater success than could have been anticipated.

Owing to the liberality of friends in various parts of the country, the debt was all paid up, and means secured to make the church comfortable for the winter.

With a very few hundred dollars more, it can be completed, and made one of the most attractive and church-like edifices in the State.

Our Zion stands as a light, in the midst of a great moral and spiritual darkness, for I am sorry to say, that the Gospel has not that moral power over the great mass of community, which I have always been accustomed to see in towns even at the West.

If by the power of the Holy Spirit I can only impress upon this people the exceeding great love of the Saviour in their redemption, a good parish will soon spring up into life. Oh! that the Holy Ghost might impart to us all, more life and energy in the things of Christ.

MINNESOTA.

St. Peter—Rev. E. Livermore.

To the brief annual report of the statistics of this mission, I would append a few remarks—the fruit of nine months' observation of this missionary field. As a general rule, large immediate results are not to be expected. The work of the Church in this Western country, is to plant the seed—the harvest is to be gathered in the next generation. The population of this State is made up of emigrants from more than half of the States of the Union, and

as large a portion of the natives of Europe. Such I know to be the case in this town of St. Peter. Consequently there is but little union among the people. They have little in common with each other. They live together as separate individuals, not as a compact, social body. It is not generally the devout that have come to settle in these remote regions, but the enterprising, and, too often, the intensely covetous and worldly.

Now, though such persons *need* the Gospel, they do not *desire* it. Upon the adult population of a new country, it is *very difficult* to make any good impression. They are, at the best, indifferent, too often hardened, and profane.

But these people are laying the foundations of a State. Their children will soon occupy their place; and here, I conceive, should the labours of the Church be directed. Our hope is in the *rising generation*; and every day the conviction deepens within me that *Church schools* are the instrumentality through which our best work is to be done. This is our most direct way to the favour of the community, for the clergyman who will establish a good school is welcomed as a public benefactor, and may, without obstruction, train up his pupils in the principles and practices of religion.

I regard my Sunday and parish schools (each numbering fifty scholars) as the most interesting and hopeful departments of my labour, and I believe that the eventual success of the Church missions would be more than doubled could schools always be connected with them.

Rochester—Rev. C. Woodward.

I give you herewith the "statistical return" required for the first half year of my missionary labours at this post, or rather in this *district*, for my circuit is now extended to include several other points, from ten to twenty miles distant from this place.

My Sunday services I divide between Rochester and Chatfield, alternating from Sunday to Sunday the Morning and Evening service.

At Rochester we have been unable as yet to do anything toward building a church, which is our great need. Upon the suggestion of the Bishop, I made application, by letter, to some few personal friends at the East for aid to start the enterprise. But as applications of this sort

are so numerous and urgent from all parts of our country, and many of them personally made, I can hope for little or nothing from this direction. For the present, we are worshipping in a common school-house, which we are permitted to use on Sundays without charge. The interest in the growth and welfare of this infant parish is evidently increasing in our community; and I take pleasure in acknowledging the receipt of many substantial tokens of esteem and kind regard from my own people and others.

The parish at *Chatfield* has evinced the most commendable zeal in fitting up a vacant land office as a chapel, and furnishing it with everything requisite for divine service. The attendance upon public worship has been uniformly good, and ministrations thus far liberally sustained.

At *Hamilton* a class is awaiting confirmation at the approaching visitation of the Bishop.

On the whole, I feel much encouraged in my work, only regretting the lack of financial means wherewith, under God's blessing, it might be carried on very much faster.

St. Anthony—Rev. H. A. Neely.

Bishop Whipple has suggested that you would probably like to hear from this station, to which, in the providence of God, I am at present assigned, and I hasten to give you some information with regard to it.

I left my parish, in Rochester, N. Y., last November, and came to Minnesota, by the advice of physicians, seeking restoration of health for my wife. In a previous interview with Bishop Whipple, he had expressed the desire that I should go to St. Anthony's and take charge of the parish there, which had then been vacant for a year or more, and I very gladly accepted the proposition.

I found the parish in a sad condition. The population of the place had very considerably decreased within the year, and among those who had left were many church families. Of those who remained, there were but few whose pecuniary ability would admit of their doing much for the support of the Church. Property of all descriptions had depreciated enormously, and, although held at certain nominal rates, could not be converted into cash at any price. The abundant harvest of the past season had indeed averted the

horrors of famine, but business was utterly prostrated, and discouragement and discontent were written on every face. More than half of the male population were and are without regular employment; and of the rest, many, although entirely unaccustomed to such labour, had gone "into the woods" as lumbermen, impelled by necessity, or preferring that to idleness.

But this was not the worst. The evil spirits of worldliness and carnality had crept into the parish, sapping its vitality and impairing its moral influence. Some who were identified with the parish had not endured the test to which they were subjected in the "speculating times," and had lost their once respectable standing in the community. The blessed bond of charity and peace had been broken by detraction and unbrotherly strife, and there seemed to be no one qualified both by social position and by his Christian wisdom and gentleness, to restore harmony. Not to make this account too prolix, I will give you the other data in the briefest possible terms. The present population is about 3,500, of which not more than one half attend any place of worship. Numerically the Romanists are strongest, next the Universalists, and then the Methodists, then we. I found a neat church building capable of seating about one hundred and sixty, about twenty-five nominal communicants, no Sunday school, baptized children of the Church attending the Universalist Sunday school, and the people scattered hither and thither. So much for the dark side of the picture. Very dark it is, indeed, especially when we consider that this vine, still apparently so feeble and unproductive, was planted here more than eight years since. But I know that the faith of the earnest friends of missions is not easily shaken, and in this instance, at least, there is somewhat to encourage them—as I proceed to show. In the first place, then, if the present statistics of the parish show that it is still feeble, it should be remembered that for years past the majority of the inhabitants of the place have not been permanent residents.

Secondly. The reports of former missionaries should be referred to in order to form a correct judgment respecting the value of the station as an instrumentality of the Church.

Thirdly. During the first quarter of my sojourn here, the congregation has steadily increased, until now nearly all the sittings are occupied. The number of Sunday

scholars is now forty, including a number of young persons who will soon come to confirmation. I have baptized six adults and three children, and last Sunday presented a class of seven adults, mostly heads of families, to the Bishop for confirmation.

Fourthly. The feeling in the community, notwithstanding the adverse influences which I have mentioned above, is favourable toward the Church, and I am fully convinced that only judicious and faithful labour is required, under God, to make the parish not only self-supporting, but largely useful within a very few years. There are some faithful hearts and willing hands among the present communicants, and the seed which has been sown here in former years has not been unfruitful. St. Anthony, from its position and natural advantages, must become a place of importance, and have a much larger than its present population. It has been and still is a difficult field for the missionary, but it is a post which the Church cannot afford to abandon. There is certainly no other missionary station within this State of equal consequence, or where a wise application of means and labour will produce as great and as valuable results.

MISSOURI.

Hannibal—Rev. J. W. Dunn.

In these jarring times, it is a comfort to find a quiet haven where one may lay aside temporal cares and anxieties, and lift up his thoughts to mansions where there is no care nor strife; such a haven have I striven to make our little church, to preach the pure and peaceable Gospel of our blessed Redeemer, and I have some cheering evidence, too, that God's word has not been preached in vain. I pray that men may be led to think of a forgotten God, and turn to Him who sitteth above the water flood.

ARKANSAS.

Fort Smith—Rev. J. Sandels.

DURING the three months just ended, Divine service has been held, and a sermon preached twice each Lord's day, in this church (St. John's). Divine service

on Wednesdays and Fridays, evening service and lecture on Thursday.

We have established a parish school for the children of the poor. In this school, now numbering sixty-five, with an average attendance of fifty, the catechism of the Church is taught daily. The pupils attend Sunday school, Divine service once on Sunday, on Wednesday, and on Friday.

Besides the services above reported, the Rev. Mr. Walshe, principal of "the Bishop's school," has lately established a service for the benefit of the soldiers who are stationed here. It is well attended, and promises to result in much good.

I regard this parish as in a very flourishing condition, and I attribute much of its prosperity to the kind and very efficient aid of our beloved Bishop, who resides here.

TEXAS.

Brenham—Rev. Daniel Shaver.

IN entering upon my duties at Waco, I regret to say that my experience fell far short of the anticipations entertained from the inducements and prospects held forth to me from that place. But I have long learned to weigh human overtures and influence by human frailty, and therefore am not disheartened in the glorious work of God's Church on earth. The field at Waco is an important one in several respects; it is about the geographical centre of the State, with a productive soil, an increasing population, and an enterprising point of trade.

The prospects for the Church is as fair in that place as in most places of its age and advantages. The greatest obstacle I apprehend is the want of a competent support for the missionary—could such a support be furnished, with a faithful adherence of the missionary to the work of the Church, a few years would bring forth a successful and happy issue.

While there, but for the timely and generous aid of our good Bishop Gregg, I know not what would have been the end of our sufferings. Our dear Bishop I esteem as admirably constituted for the important field of his labour and office. May the Almighty Lord pour upon him the spirit of superior wisdom and ghostly strength for the successful discharge of

the arduous duties incumbent upon his holy calling.

The church in Brenham is beginning to rise from its depression. By the sanction of the Bishop and the action of the vestry, I entered upon my duties here the 1st of August last. Since then an encouraging growth of spiritual life has appeared. This parish for the past three years has been destitute of a minister, during which time it suffered some diminution from the encroachments of the sects, and removals. But the altars of the Lord are again being built, which is seen in the returns to Zion, by the presentations at the font of holy baptism, and attendance at the holy Communion. The present financial pressure here, with the public mind engrossed in the exciting topics of the crisis threatening our country, seriously retard the material and spiritual advance of the Church; yet, thanks be to God, she is esteemed here the only conservative body in the country. And I humbly trust, in all supplication and prayer, that Divine wisdom may so guide the chief pastors, her Bishops, that they may preserve *her* bond of union inviolate, and successfully defend her high and holy character, committed in keeping to their trust and oversight. Daily I experience the sacred beauty and adaptation of the liturgy of the Church to all states and conditions of men. For three weeks past I have ministered the appropriate services of the Church to three colored convicts in prison under sentence of death. Two have already been executed, and the other will meet his fate in two days. The heart-stirring appeals of the service awakened them to a sense of their condition, and I trust they have been led to a safe reliance on the merits and mercy of Christ. While the Church presents the most searching and awakening truths, yet they are addressed in such language as to offend none, and still move them to an unfeigned repentance.

Hempstead is a small town on the Central Railroad, twenty-five miles distant. I have held service there semi-monthly for three months; there is no organized parish, and but few communicants. From the prospects, I hope to see more of an active measure taken for the establishment of the Church in that place. I feel grateful to God for His mercies for the increase already to His Church in this field, and hope His blessing may bring forth a plentiful harvest.

St. Augustine—Rev. John Owen.

The intimation I gave in my last report, that before or at the time I should write again I would probably be removed to another part of our diocese, has not been realized as yet. I am therefore still at my post, waiting the dispensation of the Bishop. It takes considerable time to arrange matters satisfactorily in this extensive country. Changes are not likely to be made hastily, and this is well; it attaches more stability to the ministry, and evinces the working of principle even in our local movements. Were it not for this, I might have gone long since to a more promising position. As it is, my faith and patience have been exercised, sometimes painfully, but always for my spiritual good, and for an example to those to whom I minister the word and sacraments. If you ask with what result, if that is not for me to say. Certain it is that God's word shall not return unto Him void. In due time we shall reap, if we faint not. The things of time and sense, alas! engross the minds of men too much, to the neglect and exclusion of the things that are eternal; and the present agitation and depression of our country, if it teach us not to cease from man, and to rejoice that "the Lord is King, and that He ruleth over the nations," will fail of its desired end. The only power upon earth that can defy the revolutions of empires and the ravages of time, is the Church of Christ. What an encouragement is this to all her members to devote their energies and prayers and pecuniary aid to promote her interests, for they are those of eternity as well as time. "They shall prosper that love Thee."

San Antonio—Rev. L. H. Jones.

Herewith please find my statistical report for 1860. Notwithstanding a protracted absence, the first in four years of missionary labour, you will perceive that it shows some work done. May God give the increase to the glory of His name!

My place was partly supplied in my absence by the Rev. J. H. Quinby; and through his efforts and those of our excellent Bishop, a class of eleven was prepared and confirmed before my return home.

My trip abroad was so far successful that on the settling down of the times I think we shall put the roof on the church, and commence worship in the same. The condition of the work is such as no finan-

cial catastrophe can reach it.* We "pay as we go." Nor in any circumstances will your missionary leave his post, unless at the call of that Providence that brought him hither.

He is now making his domicile in a room eight by nine, in order to be ready for any emergency.

I am much rejoiced to note an increasing love and reverence for spiritual things among the people of my charge. The Sunday school is growing in numbers and interest, and we almost equal that marvellous Sunday school at Seguin. The responses are loud and hearty. Though we worship in a cramped space, many of the congregation seek the only suitable attitude for prayer—on their knees. And in the absence of the choir, they sing in plain and hearty fashion the chants and tunes. There are many evidences of healthy growth among us, but this includes them all—that the *heart* of the people appears to be moved; and it is not infrequent for one to stay after service, to inquire privately whether these things are so, and what is the way of salvation. For these things we bless the Lord, and take courage.

OREGON.

Roseburg—Rev. T. A. Hyland.

SINCE my arrival on this coast, I have been actively engaged in mission work, and I am happy to say, not without some results. I have held services regularly on each Lord's day, and occasionally on other days.

I was appointed to hold services in this place about six months since by Bishop Scott, and in that space of time I have succeeded, by the blessing of God, in building a handsome church edifice which has cost about \$1,400. It is the only building of any kind in all this valley, and the only Episcopal church in all Southern Oregon. The future prospects of the Church here are bright and promising. I have also performed one baptism, two marriages, and one funeral service.

CALIFORNIA.

San Jose—Rev. S. S. Etheridge.

I AM labouring as missionary in this place, where I have been since November 25th. My health has steadily improved

since I left New-York, and I am now able to do pretty good work.

San José is a place of about 4000 people, in one of the finest valleys in the State, fifty-five miles from San Francisco, and eight miles from the bay. The place is growing rapidly, and though now an important place, it will doubtless increase in importance. This valley is the great nursery and garden of the State. There are valuable quicksilver mines near here which, though now closed, will, when opened, as they will probably soon be, bring into circulation in this city \$1,000 per day the year round.

The climate here is thought to be the best in the State, being free from extremes of either heat or cold.

I find here some forty to fifty families who are attached to the Church either by membership or by decided preference, besides quite a number of single men who will be attendants and supporters. The rainy season is now upon us, and the going is very bad, consequently the congregations are small; but in fair weather I doubt not but our congregation will number over one hundred persons. There is no question but one year will find us worshipping in a church of our own, and able to do without the missionary stipend. We are now occupying a public hall.

This place is well supplied with religious services; we have three kinds of Methodists—North, South, and Wesleyan,

Baptists, Presbyterians, and Romanists. The Romanists have a seminary here for girls, largely supported by Protestants; near here, at Santa Clara, they have a college for boys, as also have the Methodists. And yet the amount of open irreligion here is fearful. Business goes on all day Sunday, as well as gambling and carousing, and that with an open front. There is no attempt at concealment. One cannot go into the street without hearing oaths. A ride in a stage subjects one to strings of them. It surpasses all I ever have heard before. The population here is of a very mixed character. Americans predominate, from all parts of the Union. There are a good many native Californians, or Greasers, as they are called, many Germans, many French, some Irish.

There is much to encourage here, yet some things to discourage. Some of those who are ready to support the Church apparently find it hard to forget their business habits on Sunday, and it is difficult for them to find the place where we hold service. Sunday comes too often for them, by a good deal. Then when they get there they are excessively modest, so that they dare not make themselves conspicuous, and therefore they allow your missionary to be organist and leader in singing, as well as officiating clergyman, which, as his health is not yet very fully established, is hardly safe. But we hope for improvement.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from Jan. 15th to Feb. 15th, 1861.

Maine.		
Dresden—St. John's.....	\$2 24	
Saco—Trinity.....	2 78	\$5 02
New-Hampshire.		
" R. A.".....		8 31
Vermont.		
Bellows Falls—Emmanuel.....	23 83	
East Berkshire—Calvary.....	14 84	
Hydeville—St. James'.....	8 39	
Montgomery—Union.....	14 14	
Poultney—St. John's.....	7 85	
St. Alban's—St. Luke's.....	25 00	
Wells—St. Paul's.....	2 55	
West Rutledge—Grace.....	2 18	98 78
Massachusetts.		
Doston—Emmanuel, add'l.....	3 00	
Danvers—Calvary.....	2 52	
Great Barrington—St. James', for		
Epis. Miss. Ass'.....	40 00	
Marblehead—St. Michael's.....	62 97	
Newburyport—St. Paul's.....	60 00	
North Adams—St. John's.....	\$11 13	
Salem—St. Peter's.....	60 00	
Taunton—St. Thomas', for Miss. in		
Nebraska.....	26 00	
Wood's Hole—Messiah, for Oregon....	10 00	\$275 62
Rhode Island.		
Middletown—Holy Cross.....	14 62	
Newport—Trinity, Mr. and Mrs. Ed-		
ward King, for Minn. Bp. Whip-		
ple, thro' Rev. Dr. Hawks.....	20 00	
Providence—Redeemer S. Sch. (gen'l). ..	25 00	
" " for Bp. Lay.....	25 00	
" " for Bp. Talbot.....	25 00	
" St. Andrew's.....	41 75	
" St. Stephen's, Advent.....	188 00	
Warren—St. Mark's.....	26 50	365 87
Connecticut.		
East Haddam—St. Stephen's.....	12 00	
Gualford—Christ.....	15 00	
Hamden—Grace.....	15 86	
Hartford—Wm. T. Lee, M. D.....	100 00	
Litchfield—St. Michael's.....	13 00	
Salisbury—St. John's.....	5 88	
Washington—St. John's.....	6 00	172 74

New-York.

Albany—St. Paul's.....	\$75 00
Annandale—Holy Innocents.....	30 00
Astoria—St. George's.....	46 34
Cohoos—St. John's.....	10 00
Cooperstown—Christ, Women's Saving Fund.....	2 00
Greenbush—Messiah.....	10 00
New Brighton—Christ.....	50 53
Newcastle—St. Mark's.....	1 29
New-York—Ascension (general).....	476 69
“ “ for Ohio, \$5; Bp. Talbot, \$5 75....	10 75
“ “ Bp. Whipple, \$18 75. Indians, \$2....	20 75
“ “ Parish in Frontenac.....	25 00
“ “ Epis. Miss. Asso.....	729 69
“ “ A Member.....	200 00
“ Calvary.....	310 02
“ Grace.....	600 00
“ Holy Communion.....	8 00
“ Incarnation (general).....	191 40
“ “ for Oregon.....	75 00
“ “ for West.....	2 50
“ Intercession.....	35 00
“ St. Luke's.....	109 27
“ St. Thomas (general).....	103 75
“ “ Special for Rev. J. S. Chamberlaine, Ch. building.....	150 00
“ Trinity.....	44 46
“ “ F.....	100 00
“ A Friend. Minn., \$2.....	7 00
Pittsburg—Trinity.....	11 00
Pleasantville—St. John's.....	43
Poughkeepsie—Christ, for Bp. Talbot.....	23 00
Stone Ridge—Good Shepherd.....	2 00
Tarrytown—Christ S. S., for Missions in Kansas.....	34 70
Whiteplains—Grace.....	27 75
Williamsburg—St. Mark's (sp'l), for Bp. Talbot.....	13 25 4328 57

Western New-York.

Addison—Redeemer.....	1 43
Batavia—St. James'.....	24 50
Bath—St. Thomas'.....	16 00
Bradford—St. Luke's.....	2 00
Brockport—St. Luke's.....	3 50
Buffalo—St. Paul's.....	75 38
Canandaigua—St. John's.....	12 53
Danville—St. Peter's.....	6 00
Fulton—Zion.....	2 51
Fredonia—Trinity.....	5 00
Genesee—St. Michael's.....	6 00
Geneva—Trinity.....	160 66
“ St. Peter's Chapel.....	11 51
Greene—Zion.....	28 45
Jordan—Christ.....	3 45
Lyons—Grace.....	8 06
Oneida—St. John's.....	1 00
Oswego—Christ.....	11 21
Oakfield—St. Michael's.....	3 00
Palmyra—Zion.....	40 60
Penn Yan—St. Mark's.....	3 50
Rochester—Christ.....	10 50
“ Grace.....	17 12
Skeneateles—St. James'.....	8 53
“ “ for S. West.....	2 00
Seneca Falls—Trinity.....	6 30
Sherburne—Christ.....	5 00
Syracuse—St. Paul's.....	42 27
Utica—Grace.....	28 11
“ Trinity.....	37 11
Watertown—Trinity.....	11 35
Waverley—Grace.....	2 40
Westmoreland—Gethsemane.....	2 00 599 38

New-Jersey.

Camden—St. John's Free Church.....	5 00
“ St. Paul's.....	8 00

Camden—St. Paul's, for Bp. Talbot... \$5 00	
“ “ Paolo, Ogle Co., Ill..... 2 00	
Jersey City—Grace..... 15 75	
“ “ Sp'l, for Bp. Lay..... 1 00	36 75

Pennsylvania.

Birdsboro'—St. Michael's..... 3 00	
Douglasville—St. Gabriel's..... 9 00	
Layville—St. Paul's S. S..... 4 00	
Meadville—Christ..... 20 00	
Philadelphia—Christ (gen'l)..... 158 85	
“ “ for Nashotah..... 10 00	
“ “ Miss W. E. Smith (special), for Bp. Whipple..... 30 00	
“ St. James', 1..... 92 89	
Pittsburg—St. Andrew's, for Epis. Miss. Asso..... 52 00	
“ “ for Bp. Whipple..... 5 00	
“ T. J. Brigham..... 2 50	
“ Trinity..... 275 72	
Reading—Christ..... 26 20 689 16	

Delaware.

Brandywine—St. John's..... 7 00	
Wilmington—St. Andrew's..... 25 00 32 00	

Maryland.

Baltimore—Grace (sp'l), for Bp. Lay. 51 25	
“ St. Luke's..... 80 13	
“ “ (sp'l), for Bp. Talbot..... 1 00	
Calvert Co.—St. Paul's..... 25 70	
Clarrmont—Holy Cross, for Bp. Lay. 34 50	
College—St. James' Chapel..... 30 00	
D. C., Washington—Ascension..... 43 51	
“ “ Anonymous..... 1 00	
Hagerstown—St. John's..... 20 86	
Worcester Par..... 10 25 298 20	

Virginia.

Alexandria—Christ (gen'l)..... 10 00	
“ “ for Bp. Talbot..... 10 00	
“ “ for Bp. Lay..... 10 00	
Albemarle—Grace and St. John's, for Epis. Miss. Asso..... 72 58	
Augusta Co.—Boyd's Chapel..... 2 50	
Dinwiddie Co.—Bath, a Lady..... 10 00	
Fairfax Co.—Theo. Sem., through Bp. Johns..... 12 50	
Greenville Co.—Meherrin Par..... 16 50	
Heber Par.—St. John's..... 30 00	
Lynchburg—St. Paul's..... 2 50	
Northampton Co.—Hungars Par., for Oregon..... 50 00	
“ “ A Friend..... 2 50	
Staunton—Trinity, for Bp. Lay, \$10..... 21 50 250 58	

North Carolina.

Elizabeth City—Christ..... 16 00	
Hali'fax—Mrs. Marshall and Mrs. Gary..... 10 00	
“ “ for Nashotah..... 3 00	
Hendersen—Holy Innocents..... 3 00	
Newbern—Christ..... 55 48	
Raleigh—Christ..... 32 60	
Williamsburg—St. John's..... 11 00	
Wilmington—St. James', a member..... 50 00	
“ St. Paul's..... 28 40	
Windsor—St. Thomas', for Arkansas..... 5 00 214 48	

South Carolina.

Charleston—St. Philip's, for Rev. Mr. Bacon, Natchidoches, La..... 10 00	
St. Stephen's and Upper St. John's—Chas. Sinkler, Esq..... 25 00 35 00	

Georgia.

Madison—Advent..... 20 00	
Sandersville—H. D. Didier, Esq..... 5 00	
Savannah—Christ S. S., for Oregon..... 15 00 40 00	

Alabama.

Hon. J. D. Phelan, through Rev. Dr. Hawks	\$5 00	
Montgomery—St. John's	50 00	\$55 00

Mississippi.

Brandon	10 00	
Clinton	5 00	
Pass Christian—Rev. T. S. Savage....	10 00	
“ Mrs. T. S. Savage.....	10 00	35 00

Louisiana.

St. Francisville—Grace.....		30 00
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Texas.

Jefferson	5 00	
Marshall.....	5 00	10 00

Kentucky.

Covington—Trinity S. S.	25 00	
Lexington—Christ.....	77 15	
“ for Bp. Talbot.....	17 50	
Louisville—Edward Wilson.....	5 00	124 65

Tennessee.

Jackson—St. Luke's.....		42 30
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Ohio.

Collamer—St. Paul's.....	5 00	
Medina—St. Paul's.....	12 60	
Norwalk—St. Paul's.....	8 00	25 60

Illinois.

Marengo—Advent S. S., for Ind. Miss. in Minn.....		6 00
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Michigan.

Brooklyn—St. Michael's.....	\$10 00	
Detroit—St. John's, add'l.....	5 00	
“ St. Paul's S. S.	22 00	
Ontonagon—Ascension.....	10 00	\$47 00

Indiana.

Crawfordsville—St. John's.....		6 00
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Wisconsin.

Fond du Lac—St. Paul's.....	17 00	
Oconomoc—Zion.....	3 00	20 00

Minnesota.

St. Anthony's Falls—Holy Trinity...		5 75
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California.

Petuluma—Rev. W. F. B. Jackson....		5 00
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China.

Mrs. Keith, thro' Epis. Miss. Asso. for		
“ Iowa.....	30 00	
“ Kansas.....	30 00	
“ Oregon.....	40 00	100 00

Miscellaneous.

A daughter of the Church, for West..	5 00	
Anonymous, for Epis. Miss. Asso.....	25 00	
“ “ Kansas.....	1 00	
Epis. Miss. Asso.....	815 00	
Exchange, sold at St. Louis.....	20 00	
Rev. C. H. Page, for Oregon, ½.....	5 00	871 00

\$8,833 76

Amount previously acknowledged....	12,793 87
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Total amount from October 1st...	\$21,627 63
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Corrections.

Under the Acknowledgments for Massachusetts, in January No., “B. B. Blaisdell's school, for Bishop Talbot, \$5,” should have been “Newton Lower Falls,” instead of “Springfield.”
 “Virginia—Lewis County” “Miss Mansfield for Bishop Talbot,” should have been “St. Paul's, Alexandria.”

Episcopal Missionary Association for the West.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named churches and individuals, from January 7th to February 2, 1861, viz.:

Massachusetts—Boston, Rev. J. H. Clinch, from “A Friend”.....	\$10 00	
“ Northampton, St. John's Ch.....	10 00	
“ Great Barrington, St. James' Ch.....	40 60	\$60 00
Rhode Island—Providence, St. John's Church.....		257 63
New-York—Anonymous, \$25; Mrs. Keith, China, by Bishop Bedell, \$100.....		125 00
Pennsylvania—Bradford Co., Athens, and Troy, collections by Rev. J. McA. Harding	5 00	
Maryland—Baltimore, Emmanuel Ch., Martin Luther's class in S. S.....	20 00	
“ Georgetown, D. C., from “C” Miss. Assoc., \$10; Foreign, \$5.....	15 00	35 00
Virginia—Fredericksburg, St. George's Ch.....		144 00
“ Richmond, Grace Ch., Rev. F. M. Baker.....	5 00	
“ Albemarle, Grace and St. John's Churches.....		72 58

Virginia—Charlestown, Zion Ch.....	\$65 00	
“ Petersburg, Grace Ch.....	48 00	\$334 58
Ohio—Steubenville, St. Paul's Ch.....		10 00

Total receipts in the month....	\$827 21
To which add balance on hand Jan. 7.	905 91
	\$1733 12

Of which there has been paid to the Treasurer of the Domestic Committee..... 975 00

To the Treasurer of the Foreign Committee, contribution from “C,” Georgetown, D. C..... 5 00

Discount on uncurrent funds, by Treasurer Domestic Com., N. Y.....	15 38	995 38
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And leaving to be paid to said Treasurer when appropriated by said Association.....		\$737 74
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FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MARCH, 1861.

WORK FOR CHRIST.

THE following words, uttered by one of the most earnest advocates of the Missionary Cause, present a forcible appeal. Would that every Christian heart might heed them, and be moved to acts of grateful love and devotion :

"Look on that glorious being descending from heaven in the form of God—know ye not "the grace of our Lord Jesus Christ"—that he sought no resting-place between his throne and the Cross? Behold that Cross; know ye not that 'He loved us and gave himself for us?' that 'He bare our sins in his own body on the tree?' Approach nearer, and look on that streaming blood; know ye not "the precious blood of Christ," and that that blood is the price of your redemption? Hear you not the voice from heaven, which now says, 'Deliver them from going down to the pit, for I have found a ransom?' Feel you not the Spirit of God drawing you with gentle solicitations and gracious importunities to the feet of Christ? See you not that He who was delivered for your offences, hath been raised again for your justification, and is now waiting to receive the homage of your love? How much owest thou unto thy Lord? Try to compute it. He asks only his due. So that if there be any part of your nature which He has not redeemed, or anything in your possession for which you are not indebted to him, keep it back and apply it to some other purpose. But does not the bare suggestion do violence to your new nature? does not every part of that nature resent the very idea, and find a voice to exclaim, 'O Lord, I am thy servant, I am thy servant, thou hast loosed my bonds?'

"And while standing in the presence of this matchless display of grace, and subdued

by its influence, does the eager inquiry spring to your lips, 'Lord, what wilt thou have me to do?' Do? what *can* you do but make known that grace to others? what can you do but let the stream of gratitude which his great love has drawn from your heart, pour itself forth into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations? What did the apostles do under similar circumstances? So powerfully were they constrained by the love of Christ, that they thus judged that, instead of living as if they were under little or no obligation to him, they should henceforth act as if the duty of living to him were the only obligation they were under; and that the best way of doing that would be by conveying the knowledge of his redemption to others, and thus working out the grand purposes of his atoning death. What can you do, but let your love to Christ take the same form as his love to you? and what was that but compassion for the guilty, and active, devoted, unsparring efforts to save the perishing? He, indeed, could save, and did save, in a way in which he could never be copied; but so much the greater our obligation to imitate him where imitation is possible; especially, too, as the only walk of benevolence which his all-performing compassion has left open to us, is that which leads from his Cross to the sinner; and the only labor left us, that of endeavoring to draw all men unto him."

CHINA.

Extracts from Journal of the Rev.
E. W. Syle.

We continue Mr. Syle's Journal. It contains many facts of interest. The condition of things among those who have fallen into the hands of the rebels is most distressing.

1860. *Sunday, Sept. 2.*—Preached on board the United States ship "Hartford," after which, in going to the city, I had to pass through the burnt district all round the eastern side of the city, where a most deplorable destruction of property has taken place, there having been (as was alleged) a "military necessity" for clearing away the whole suburb, lest the Rebels should find a cover there in their approach to the city. It devolved on the French to guard the wall on this side, and consequently the odium of causing this destruction has fallen on them—how deservedly, it is hard to say. At all events, the people regard them as *unfriendly*, to say the least, and I was questioned, while passing through the streets, as to whether or not the French were in league with the insurgents!—a thing as likely as that the old East India Company should have determined to force their religion on the Hindoos, but nevertheless as readily supposed to be the fact.

To meet (as I did in the afternoon) a company of Christian communicants, and to preach in a Christian church in the middle of a heathen city, protected by the troops of two Christian Powers against the approach of a pseudo-Christian enemy, was a situation so strange, and so full of suggestion as to the greatness and thoroughness of impending changes, that I could not fail to see in these circumstances a token that the Lord was "making bare His arm" preparatory to striking some heavy blow directed against the reign of Satan in this empire.

Sept. 8.—This evening I made one of a little company at Mrs. Bridgman's, who shows an admirable perseverance in endeavouring to introduce into the Chinese Christian families (of which there are seven immediately around us) some idea of rational social intercourse—a thing of which Chinese society, as far as I have been able to ascertain, knows hardly anything. There is a great deal of ceremonial intercourse, but it accomplishes no

more than the exchange of formal visits does with us at home. There is a good deal of feasting together among the men, and of gathering together in family reunions among the women, but intelligent conversation, in which both the sexes take part, is a thing which even our Christianized Chinese have hardly begun to understand, much less to appreciate.

Sunday, Sept. 9.—A good many of our former scholars have found employment as interpreters to the foreign troops now quartered here. One of them (a youth recently baptized) is thus connected with the Punjab regiment, which is quartered at the old Examination Halls, near our church. Not finding the commanding officer in his quarters, I left a note requesting that the interpreter might be allowed to attend service, &c., and accordingly he was at church in the afternoon.

So far as I have seen, there is a decidedly good moral tendency among the officers and soldiers of the English expeditionary force; as to the French, we know little, but there is some degree of liberty enjoyed by the two Protestant French missionaries whom we have here, in going among the troops; they have, from the chief of the department in France, a written permission to minister to any of the soldiers who may be Protestants; and this order even a Roman Catholic general or colonel cannot venture to disregard. These things are all symptoms of a less ferocious and overbearing state of feeling among military men than that which prevailed in former days.

The difference, however, between a Christian and a heathen soldiery, is very apparent—the Chinese dread the neighbourhood of their own soldiers almost as much as that of the Rebels, there being little to choose between them, so far as pillage is concerned; while the foreign soldiers, after a few outbreaks, are generally brought into good order, and become good neighbours.

Sept. 10.—I had occasion to-day to call on an active and influential Chinese merchant, who is engaged a good deal in transacting business for the Chinese authorities. He is their agent for the purchase from the foreigners of arms and ammunition; for enlisting mercenaries, *i. e.*, free-booting foreigners, especially Manilamen; for superintending disbursements to refugees, &c. It was in this last capacity that I went to see him, and ascertained that the foreign merchants here had subscribed about ten thousand dollars for the

purpose of relieving the wretched families who had been driven from their homes at *Chang-chow*, *Voosih-soo-chow*, and other places, by the insurgents. A hundred more of these families have come into our immediate neighbourhood, and this fact makes it incumbent on us to do something for them ourselves. It is a very difficult task, however, for houses, even of the poorest kind, cannot be procured for them, the owners being unwilling to rent, for fear they should be considered as harbouring suspicious characters, or even spies of the insurgent party, for it is one of their devices to introduce their followers into places they mean to capture, in all sorts of disguises—those of beggars and refugees included. All I can do at present, therefore, is to give them old matting with which they can make themselves little tents, and to distribute among them rice and medicine.

SUNDAY, *Sept. 23.*—In the afternoon, at Christ Church, baptized six adults, three of them aged women, one of whom had been for years under instruction; of the two men, one was Mr. Smith's personal teacher, and one was the manager of the Blind Institution. The number of applicants still on my book is unusually large, and some of the cases peculiarly interesting. Indeed, in these days of adventure and vicissitude, the time would fail to tell of all the strange things which come to our knowledge in regard to these generally unromantic and commonplace people. But no man is commonplace if only the real history of his inmost heart and anxious mind is honestly disclosed.

Sept. 25.—The officers and men of the "Hartford" sent me \$100—an entirely voluntary subscription on their part—for the benefit of the refugees in our neighbourhood. The chaplain, our good brother the Rev. Mr. Bartow, yields to no one in sympathy for the Chinese, individually and nationally.

Sept. 26.—Spent a good deal of time to-day in conferring with the *Te-paw*, a local petty officer, whose business it is to look after the affairs of a small section of the township. He professes to have consulted the *Che-Heen* district magistrate, a mayor, on the subject of the refugees, and their united wisdom has reached the conclusion that the best thing to be done is to give these poor houseless creatures a small sum of money, on condition of their all moving away to some other district.

SUNDAY, *Sept. 30.*—Our deacon, Chi,

was sick to-day, so that all the services devolved on myself. The number of communicants has now become too large to allow of their meeting in the vestry as heretofore; we therefore have moved to the vestibule. This afternoon one of the oldest of them gave a very graphic account of the way in which his neighbours slighted him, as though he was no longer one of their community. "You have cast away your *ancestors*," they say, "what can you want with *neighbours*?"

Oct. 16.—After some days of very anxious thought, I have been brought to the conclusion that it is best for me to return home with my children by the next good opportunity that occurs. The Bishop concurs in the propriety of my taking this course, and I am therefore beginning to make preparation accordingly. To-day I transferred to Mr. Keith the charge of our little printing-office, and began to dispose of those surroundings which, only a few months since, had helped to make my house a happy missionary home.

Oct. 26.—Took part in examining, for priest's orders, the Rev. Messrs. Smith, Thomson, and Schereschewsky, and united with Mr. Keith in signing their testimonials.

SUNDAY, *Oct. 28.*—The above-named brethren were ordained by our Bishop, in the Mission chapel; the candidates being presented by Mr. Keith, and the sermon preached by myself, on 2 Tim. iv. 2.

Nov. 3.—All the ordained members of the mission met this morning, at the Bishop's request, in his study, and proceeded to organize the Mission, as such, by acting on Canon 13—Sect. VIII. of the "Digest of the Canons," adopted at the last General Convention. This having been done, the Bishop appointed myself, Mr. Keith, and Mr. Thomson, as a Standing Committee. In the afternoon this Committee met, and organized itself by electing its officers and making rules. Thus we have, after many years' consideration of the matter here on the spot, and some painstaking legislation on the subject at home, attained a practical result in the form of a Mission organization which seems calculated to work well, and to facilitate the making of those adjustments as to where responsibilities and duties rest, without which no system can work vigorously and satisfactorily.

Nov. 4.—This is the sixteenth day of almost continuous rain—such a season as we seldom have at this time of the year.

The poor refugees suffer very much, because their little sheds are not weather-proof. Their condition is improved, however, for the men have, most of them, been provided with employment, and several of the women are furnished with needle-work, for which they receive wages. Our next-door neighbour, Mrs. Culbertson, of the Presbyterian mission, has exerted herself a great deal in superintending the work of nearly a score of these poor women, who gather together, babies and all, on her verandah every day. Oh, it is a pitiful sight to see them working away so willingly, though their clothes are drenched with the rain, and their hands shaking with the cold!

SUNDAY, Nov. 11. Going through the city, I passed the *Zung Wong Mian*, generally called the Tea-gardens, which have been recently assigned to the French for barracks. The people are beginning to wonder what will come of all this. Everything in the once-crowded pleasure-grounds seemed silent and deserted, except a few workmen, and the noise they made in pulling down some old houses, broke the stillness.

In the afternoon, the Bishop came into the church, and confirmed thirteen—an interesting service always, and on this occasion especially so to me, because of the near approach of the day when I shall resign my charge of the church. The little flock here is a very humble one, a large proportion of them being blind, and very poor, and their number only thirty-three; but these very circumstances seem to touch one's heart of their own simple force.

Nov. 12.—In company with Rev. D. D. Smith and Mr. Craven Wilson (a resident here), visited the Institution for the Blind, which has now been for four years in successful operation. I resign my charge of its affairs into the hands of these gentlemen, with a full confidence that my poor blind people will not suffer by the change.

After preaching at the church, I visited, on my way home, a sick man—one who had done work for us when the church was built, ten years ago, but of whom I had lost sight. Now of his own accord he sends for medicine, with which (thanks to a handsome donation from Dr. Jayne, of Philadelphia) I am able to furnish him. Next to having a missionary physician of our own, it is a good thing to have a good supply of simple medicines, especially quinine, conveniently put up for use.

Nov. 15.—I find that I have made no notes in my journal of the public events of the last few weeks connected with the movement of Allies on Peking, which has resulted in an enforced ratification of the treaty of *Tien-tsin*, made in 1858. One part of the Convention which accompanied this ratification, was that its provisions were to go into immediate effect. One of those provisions is that foreigners might have access to all parts of the country; and of this several of our missionary brethren are availing themselves. One has gone to *Hong-chow*, and another is about to follow to the same place; two or three are already at *Che-foo*, and one is going to *Tien-tsin* in *Shang-tung*; two others are on their way to *Soo-chow*, and two are understood to be travelling toward Nanking, where Mr. Roberts, the home teacher of *Hung Sin-tsiun*, has been well received. Our own Mr. Parker is making a boat excursion to *Soong-kiang*.

SUNDAY, Nov. 18.—A death occurred in the girls' school last week, and to-day I preached at the Mission chapel in the morning by the Bishop's request. Such visitations of God's providence seem to make considerable impression upon the people around us, both old and young; they are a timid race, and instinctively seek for some refuge when danger is felt to be impending. Thank God for anything which makes them fly to Him who is able to save.

It was communion day in the city, and I saw gathered around me the little flock over which I had watched, with some intermissions, since the church was built—ten years ago. I gave them a few words of farewell counsel, exhorting them simply and entirely to "put their trust in the Lord," and not let their "hearts be troubled," no matter what might happen around them. In the afternoon I baptized two adults—one man and one woman, these being all whose state of preparation seemed satisfactory at the present time, though there are about twenty more on the list of learners.

And so ends—for the present, at least—my appointed ministry in this city! May it please the Lord to hasten the time when native priests and bishops shall exercise their ministry in this place, to the honour of His name and the good of souls. Great, very great changes, are going on, and that very rapidly. To my own mind, it seems inevitable that the influence of foreign nations must become *paramount* in this

empire, and the Chinese learn *everything anew* from those whom they have heretofore affected to despise. My earnest hope is that while scores and hundreds of men will be found ready to come to these ends of the earth to carry on all kinds of work—commercial, military, diplomatic, scientific—the young men of the Church may not be found lacking in either numbers or energy in the prosecution of the work—the *much, hard work*—which China now calls for, more than ever before.

Nov. 19.—The fifteenth anniversary of my arrival at Shanghai, and the anniversary, also, of the death (in 1834) of the chief promoter of this China mission—Augustus Lyde. A fitting day, therefore, on which to send in to our Bishop, as I am now doing, my formal resignation of the station of "Christ Church in the city," to which he had appointed me.

Report of Rev. H. M. Parker.

SINCE my last report, I have, I fear, but little to write you of any interest. My routine of labor is about the same. The acquisition of the language, to which I endeavour to devote five or six of the best hours of the day, must, for several years, continue to be my chief occupation. You have had, doubtless, before, very startling descriptions of the difficulties of the language. I, at first, was very much inclined to regard these as exaggerations; but every day convinces me that there was not much, if any, misrepresentation. One of the difficulties of the language, which makes itself felt only as you advance in the use of it, is, that the relation of words is indicated almost entirely by position, and this position is again regulated by long usage, and the ways in which ideas stand related in the Chinese mind, and the mode in which they conceive of things. The Chinese mind is so very different from the European, and their modes of conceiving of all things, that I must confess I do not believe a foreigner can ever equal the native in his power over it, and through it, over the native mind. For this reason I am ever looking for the appearance of some man of decided ability for the rapid and extensive diffusion of Christianity among them. Another difficulty which consumes a great deal of my time, are the tones and breathings. To give you some idea: I have spent two and three hours in endeavouring to catch the sound of a word, and the

same time in endeavouring afterward to pronounce it, and perhaps the very next time I will have the same difficulty. Do not waste any sympathy on me, however, my dear brother, as imagining me labouring under a heavy load. I only hope that one of these days God may so enable me to know the powers of the world to come, as that I may labour in good earnest for the salvation of men's souls. It is hard for a man who has been accustomed to self-indulgence for many years of his life, to come right down to the hard work which ought to characterize the missionary, unless he be stirred to it by some such extraordinary realization of eternal things. If I have not the fiery zeal and untiring energy which I would desire, I have still to thank God for strength and health, and for an unabated sympathy and interest in these people to whom He has sent me. I find sincere pleasure and delight in the work of imparting to them, so far as I am able, the hopes of immortality and of a better life, through the merits of that Saviour who is both theirs and ours. I know that God is no respecter of persons, and I feel well assured that the same Almighty Spirit that first quickened me to a realization of spiritual truth, is able to quicken these dead souls by the same power, and call them from darkness into his marvellous light. I know there are some at home who believe with the early Jewish Christians, though with much less reason, that the western nations are the chosen and exclusive people of God. I cannot so read either the Bible or things around me.

Since I last wrote, I have succeeded in obtaining the control of a Chinese school of about 20 boys, at the rate of six Mexican dollars a month, on condition that the Christian books were taught half the day, and the Chinese the other half. I am glad to say that it is a source of much pleasure to me, as I am uniformly treated by scholars and parents with kind and polite attention, and with a deference and humility that I scarcely expected, from what I have always heard of Chinese conceit and vanity. We are required, as you know, to visit our schools as a regular thing three times a week, which I think quite as often as necessary. If I were better up in the language, I should like to have five or six of these schools under my control, and hope to have one of these days: they secure a more steady and attentive congregation, and a better

informed one, I am inclined to think, than you can collect at mere preaching stations. At present I spend the time in conversation with the people.

I find among these poor people, which may surprise some in Christian lands, a very general belief in the immortality of the soul. As to its condition in another world, there is, as you might expect, great diversity of opinion among them; and you will scarcely find two among them believing the same thing. Some of the poor—and I am only brought in contact with these—seem to make no moral distinction, but believe that they will all have their lot equalized in the next world; that is, that they will become the rich in an after-state. Some go a little farther, and believe that the good enjoy happiness, but that the bad are in a state of unconsciousness. Some believe in a state of purgatory, whence they can be rescued by the prayers of their priests. I have had them to acknowledge very frankly, as indeed Confucius himself did, that they knew nothing of what came after death. When told of the resurrection of Christ and of ours, they are of course incredulous, as were the Athenians of old. What seems to the missionary constantly the hardest and most difficult thing to be achieved with these poor, is to bring them to any conception of the Deity, his existence and superintendence of his creatures. But thanks be to God, that which is impossible with man is possible with God. It is of course much easier to impart an idea to the educated and intelligent, and thus a man might feel at first that he was making much more rapid progress; but the Bible shows us that this is but a mental conception, conceived in the pride and vanity of man's wisdom, by which the world knew not God; God hath hid these things from the wise and prudent, and revealed them unto babes; and he hath chosen the poor, rich in faith, and by this faith alone we can know him. The religious faith of China—certainly about the European ports, if I may take Shanghai as a fair specimen, and the success of the pious has been less here than at many others—is daily dying out. Almost all of the people laugh at their gods. When I first arrived, from my window I could see priests, at almost any hour of the day, moving among the people and in religious processions; now for days I do not see or meet one. The present Rebellion, if it does no other good, must

give a severer shock to their faith than it has ever yet probably received. We know that no people or state can exist without a religion—and I do not suppose that any one can well doubt that the Christian must be that religion. It may at first, and probably will be, mixed with much error, and heresies doubtless will grow up, as in all times past; and there will be tares mixed up with the wheat, but there will be enough to make the true Church of God rejoice.

I do not know, my dear brother, what has been the effect at home upon the Church, of the apparent disappointment in the country not having been opened to us. I cannot but see a wise Providence in this temporary delay. The Church has sent out large numbers—I wish she had sent treble the number. If these had been at once scattered over the country, without knowledge of the people or language, and at once separated from all previous social relations, from what I myself have seen, I cannot but believe there would have been many difficulties and disappointments, and many probably would have returned in disgust. There are not many men, I believe, who are natural missionaries, *i. e.*, with that remarkable adaptability to new circumstances, languages, and manners. There are many, I believe, who can become missionaries by a gradual preparation.

God grant that the Church may not go back from the good work, but may send us increasing numbers yearly. Half the globe has yet to be taught the Gospel of Christ.

Letter from Rev. D. D. Smith.

SHANGHAI, Dec. 5, 1860.

REV. AND DEAR BROTHER: The mail closes to-morrow, and before it goes I must send you a few lines. As far as regular *work* and daily intercourse in full missionary capacity among the Chinese are concerned, I cannot yet say much. The bulk of my time is given to the constant acquisition of the language, and as the knowledge of that increases, its daily use will throw me more closely with the people and enable me to sympathize more perfectly with them. When not otherwise engaged, the best part of each day is spent with my teacher, and, as in my last letter, I can yet report a steady improvement and gain.

I go frequently to my school at "Sing

Dzak," where there is usually an average of fifteen or eighteen pupils. They recite in the Gospels and in the Catechism on the Creed. Since I have been there nearly every one has gone through the Catechism, and is now rapidly advancing in St. Matthew. The teacher tells me that he explains to them the lessons which they daily recite. Lately I have given them the Primer, printed in Roman letters, to learn. This, I presume you know, is the new system adopted among the missionaries, of teaching our pupils to spell their own words, and thus not confining them exclusively to their own crabbed characters. These are the first steps toward writing the local dialect in characters which are familiar to every foreigner, and which, I trust, will eventually supersede the intensely difficult Chinese system of committing to memory so many thousands of their characters.

You will have heard before this that I have been admitted to the order of priests. Two others, of our number with myself were examined before the Bishop on the 26th of October, and on the 28th were by him ordained. How much I could wish that, with this extension of privilege in the Church, my sphere of usefulness among these people for whom I am to work were increased.

Our Brother Syle shortly leaves, either for America direct or via England. He has lately given into my charge, together with Mr. Thomson, the care of an "Institution for the blind." About sixty poor persons who are without sight, are employed in daily work—either in the manufacture of twine, mats, picking oakum, or any other such simple thing which they are equal to. This Institution, I presume, has been ere this noticed in the "Spirit of Missions," and must be familiar to its readers. These sixty persons are employed six days in the week, for which they receive in compensation either fifty cash (about five cents) per day, or else the proceeds of their work. Of course the Institution is not self-supporting; for, I believe, such enterprises, even in our own country, never reach that point. The material is purchased and given them, they work it up and sell for themselves. The cost of the Institution is about one thousand dollars per annum, which amount is subscribed by the foreign community here, who, I find, are a most liberal and generous company of people. Other donations are occasionally sent in,

and from these amounts the work is carried on. I feel great interest in the undertaking, for among these poor creatures are some of our best native Christians. There is great satisfaction, too, in such an Institution, for these poor blind people have more unmistakable claims upon the charity of those who go among them than any other class of indigent Chinese. It is, also, pleasing to see the effect that regular, steady, fixed employment produces upon them. Their countenances indicate great contentment and satisfaction. They evidently feel that they are elevated. Such an Institution as an "industrial school" is, I believe, a very rare and surprising thing among them. Its influence upon the people at large is manifestly good; for they can understand by such fruits as this how the religion we would preach benefits the whole man.

Since I wrote you, my teacher, who has been for some time a candidate for baptism, has been admitted into the Church. I consider him a good, faithful man. Now his wife is also desirous to be baptized. Very recently, too, his father, who has suffered great distress, first by the outrages of the rebels, and then by the loss of his wife, has expressed a wish to become a Christian. It is very pleasing to see such men wishing to "enter" the religion of Christ; for it is seldom, I learn, that the teachers can be persuaded to give up their own opinions and learn those of the Bible. Although knowing more of the contents of the Scriptures than the rest of their people, they are very slow to be convinced of their truth or value. It is by these slow degrees, as member after member of a family is brought in, that the native Church seems to grow. Oh, for the day when thousands and millions may come flocking to the service of the true and living God!

Peace is now declared between the allies and Chinese, but the treaty has not yet been published here, and we do not know what are to be the privileges given to us, or to any foreigner who may desire to venture into the interior. As far as the rebels are concerned just now they are still roaming about the country, doing much evil. Several gentlemen came down, a day or two ago, from Nanking, having been on a visit to their headquarters. They have brought back an invitation to all missionaries to come up and preach among them. One who has taken up his residence among them has been

offered several thousand dollars with which to build a church. There is still great dissatisfaction as regards the creed of the chief. He is most certainly an Arian in belief, and evidently considers himself an equal with our Saviour. He has his revelations from heaven, which enable him to promulge such doctrines among the people as he pleases. I presume any bold proclamation of the truth in Nanking would bring an early issue between the rebel chief and the Christian missionaries. I trust that this will soon be brought to pass, and that many who can communicate with the people will be among them, preaching.

We are blessed with most excellent weather. The winter has set in, but very mildly. I enjoy the life here very much, and am truly glad that I have come to China. My only regret is, that I cannot do more in the way in which I trust to be ere long employed.

With best wishes for God's blessing upon you,

Sincerely and truly yours.

Since writing this, I have heard that the treaty has to-day been published in the city. The substance of it I do not know.

JAPAN.

Nagasaki—From Dr. H. E. Schmid.

I wrote to you shortly after my arrival in China of my safe journeyings so far. Now that I have just been two months in Japan, I can also inform you of a most delightful trip from Shanghai to this place. We are without any regular mails, else would I have given you this information sooner; as it is, I write with the second opportunity offering itself since I landed here—the first one occurring but few days after the day of my arrival.

I found Mr. Williams hard at work with the language, quite able to speak the same as far as necessity requires it.

As for myself, I have, of course, commenced the study of the language, and also my practice. I had quite an amount of it while in Shanghai, where I spent my time in attending to the wants of sick Chinese, and several of our own missionaries; but I found the practice among the Chinese a very unsatisfactory one, as they will only take medicine from a foreign physician for a little while, and if not cured

soon, will return to their own medical men. Then, too, they are not to be dieted, nor will they adhere to prescriptions promptly. I have seen similar notions here in Japan, and only hope that I may see less instead of more of them.

I am of the firm opinion that things here have generally been represented in exaggerated forms. It is certain, to my mind, that most of the people writing about Japan are of two classes: one class containing the enthusiasts, that would or really could not see any defects; another class, the men of "first impressions," the men "taking bird's-eye views," staying a few days and then going off again; or such as can only stay a short time, yet want to make a book about Japan." These are always ready with book and pencil in hand to take notes of everything they see and of anything they hear, without regard to the source.

I think there are some things worthy of admiration in the Japanese. They are in general a very polite and kind people, and what I consider their grand point, they are open for progress. This is the great quality in the Japanese character: it is it which will carry them ahead of the Chinese, who at present are far ahead of them in civilization. And yet they lie, and steal, and cheat, as well as the Chinese—this is a fact, no matter what Japan enthusiasts may say.

AFRICA.

Letter from the Rev. C. C. Hoffman.

HAVING left Baltimore on the 3d of November, we passed Cape Henry on the 7th. For the first twenty days we had most favourable wind and weather, so that we thought that we should have a remarkably short passage; for the last thirteen days, however, we have had calms and light winds; we are now, however, in sight of land; we have thus crossed the ocean in thirty-three days, and we cannot but consider ourselves greatly blessed. Besides our own party, we have had five cabin passengers and eighty emigrants. Our voyage has been without accident, and attended with many blessings. I have been able to have daily morning and evening prayer in the cabin, and in the evening among the emigrants: the morning prayer has been conducted by one of themselves, a Methodist minis-

ter. We have had two services on deck every Sunday that we have been out. Mrs. Hoffman and Miss Merriam have, when the weather and their health allowed, gathered the children, thirty-two in number, for instruction. There are a number of very nice children on board, and the emigrants are of a better class than any previous expedition that I have sailed with. Our accommodations on board have been excellent, and our captain kind and polite. We are anticipating the pleasure of going on shore to-morrow. You will be glad to learn that our dear little girl has been kept from accident and preserved in health.

Dec. 11.—Cape Mount, which we are just leaving, presents a beautiful appearance. The hills are nearly 1,100 feet high; about fifty houses are plainly seen from our ship, scattered along the hillside. I was on shore for an hour this morning. The people expressed themselves as contented and happy. The settlement is considered a healthy one.

Two hundred and eighty-nine of the recaptured slaves are settled here; most of them are living in the large receptacle—they are under daily instruction, and seem docile and contented.

There are upward of 4,000 of these recaptured slaves now in the republic of Liberia. Should not this fact have an important bearing on our missionary work? In those recaptured we have representatives from different tribes; if we could get two or three from every tribe into our mission school at each settlement, might not we hope that the Lord would choose some for his ministers to return to their own distant people, with the gospel of salvation to publish to them. Thus it has been at Sierra Leone.

The three little native boys* who were found on board the Kirby, and were taken to New-York, are on board our vessel. They are bright little fellows, especially one named "Tony." I shall make an application to the President for them, and take them to the school at Hoffman Station; but as the appropriation for this school will not allow of our receiving

them, I should be glad to receive from friends in the United States a special and extra appropriation for these three boys, at \$30 each, annually. Their names are Tony, Pibo, and Sugari. They say they belong to Mahony (?).

We were only about an hour on shore, and the ship is now on her way to Monrovia.

MONROVIA, Dec. 17.—An opportunity occurs to send you this via England. We all continue well, and shall probably remain here to the 26th, and reach Cape Palmas about the 10th January.

Mrs. Hoffman adds this Postscript.

Mr. Hoffman was obliged to go on shore and left this for me to close. I have been off twice and enjoyed going to church very much. I will send back by the Stevens a letter for "Carrier Dove," containing an account of our voyage.

MISCELLANEOUS.

Pastor Harms, of Hermannsburg.

(Continued from page 61, February No.)

Like a true pastor, Mr. Harms recognised that his first duty lay within his own parish, and it was there he sought for Christian reform. Two disadvantages told against him. That it was his native parish is not so great a hindrance in Germany as it is regarded elsewhere; pastorates that remain in the family as many as four or five generations are not uncommon, and are regarded as strengthening the affections and respect of the people. But 1848 was a time of storm and confusion, when even in the country men's minds were disturbed, and when outward circumstances might be supposed to take the place of everything else. He did not delay for that. In prayer, in preaching, in visiting, in example, he labored for this end; and the end he has reached, is that Hermannsburg is now a Christian parish, the like of which is probably not to be found the world over. There is not a house in the village where there is not regular family worship morning and evening; there is no one absent from church unless by sickness. The population is small, and yet there are 11,000 communicants in the year; so that, with very rare exceptions, every adult must be a communicant, and every communicant be

* These little boys were found in the hold of the slave vessel Kirby, off the island of Cuba. The Kirby had landed a cargo of slaves, and was abandoned at the approach of a U. S. ship, which shortly afterward took possession of her. The boys were sent to New-York, and afterward placed on board the M. C. Stevens for Africa.

Means have been provided for their support.

a frequent participator. The services in the week are as well attended as on the Lord's day. The laborers have prayer in the fields; instead of country ballads—and we know, in this country, what they are—the plough-boy, or the weeding-girl, is singing one of the grand old hymns; the people are like one Christian family, and their influence and conversation have already acted on the surrounding districts. Their houses are neater, drunkenness is unknown, so, it has been already mentioned, is poverty. They are found to be kind-hearted, with few quarrels, good farmers, and good peasants. Whatever formalism may grow up among them, and where there is so general a public opinion, the temptation to formalism is great, he is the first to detect and expose it; and a proof will occur presently that the change produced is a healthy one, founded on the personal change of the heart by the Spirit of God. It would be wrong to put these results forward as if they sprang from the mere pastoral work. It was a powerful agent, and so was the entire individuality of the pastor; but Mr. Harms would be the first to deny that they are his work, or that they could be the work of any but that Divine Worker who divideth to every man severally as He will; and if he traced them to one thing more than another, I believe it would be to call them an answer to prayer.

While the people were rejoicing in their spiritual life, a mission to the heathen was suggested. It was a time of strong faith and self-sacrifice, and the suggestion was adopted. They would go out themselves as missionaries, wherever it might please God to show them the greatest need. This was in 1849. Twelve persons offered; a house was set apart for their residence and training, and a brother of Mr. Harms, also a clergyman, took charge of it. The course of instruction extended over four years, and embraced—introduction to both Testaments, exegesis, dogmatics, history of the Church, history of doctrines, history of missions, homiletics, and catechetics—a sufficiently formidable course, as will be admitted, to simple peasant men; and yet it included more, for there was a daily course of work through which they went. This was partly, as they were told, “for your bodily health, partly that you may, to some extent, earn your own bread, and partly that you may remain humble, and

be no more ashamed of your work than Peter was of his fishing, or Paul of his tent-making.” And as for the spirit in which they were to study, a sentence from Harms' address is very clear: “Be diligent; but also remember Luther's saying: *Well prayed is more than half learnt*. Therefore, pray diligently. I do not mean your common prayer alone, but pray diligently in your own room, daily, daily for the Holy Spirit.” Men who came forward, out of living faith, and were met by a spirit so devout and practical as this, were likely to be good missionaries.

There was one point to be settled further, and that was their destination. The east coast of Africa was fixed on, and then the tribes of the Gallas, lying north-west of the Zanzibar. The choice seems to have been more enthusiastic than prudent. These Gallas were only known as the terror of the whole east coast; a strong, hardy, savage race, of whom one of themselves said, “We Gallas are men, it is true, but we are not human;” they were robbers and murderers by profession; they were difficult of access; a missionary with them was completely isolated; but no one had ever tried them before, and this somewhat Quixotic reason out-weighed everything. At all events, the point was a test of Christian devotedness; and it is not unreasonable to suppose that we have few parishes where twelve men would have come forward under the circumstances.

And here, before following out the story, let us give a distinct impression of the circumstances. A poor country clergyman, in a remote district, with a congregation almost entirely composed of peasants, proposes that, as a congregation, it shall send out missionaries to the heathen. The missionaries, as is natural, must be of their own body, peasants like the rest. As many as twelve came forward, and the clergyman, in the name of the congregation, and without any means, accepts the entire burden of training, sending, and supporting these men. Has anything like that been seen since the days when the Church of Antioch sent out her Barnabas and Saul?

A year or two had slipped past in preparation, and in regular parish work, when some young sailors of the German fleet sought admission to the Hermannsburg emigration. They were recent converts, and, in their zeal, proposed to found a colony near Boney, in western Africa,

and by Christian influences, assist in putting down the slave-trade. Christian missionaries could superintend them, but what society would furnish these? They sought for guidance in this matter, and were directed to Harms by the Young Men's Society of Bremen, and laid their plans before him. They declared it was all one on which coast they settled; and that they were ready, as he wished, to stay for some months under his eye. An entirely new element was thus introduced, and has since determined the character of the mission—colonization. Peasants, who had no missionary gifts, pleaded to be taken out as settlers. Out of sixty, who offered, eight were chosen; the sailors settled down to their work, and the scheme at once assumed a magnitude that had not been contemplated. However, these sailors gradually melted away under the tediousness of the work, and the length of the probation, until only two were left. This was a discouraging beginning, and was met with a manly quiet and faith. "Without these sailors," wrote Harms, "we would never have been colonists; for we honest, but somewhat stupid, Heath-people, would never have dreamt of sending any but real missionaries." And now came a new trouble. How were all these persons to be sent out? Where would the money come from? "Then I knocked diligently on the dear God in prayer; and, since the praying man dare not sit with his hands in his lap, I sought among the shipping agents, but came no speed; and I turned to Bishop Gobat in Jerusalem, but had no answer; and then I wrote to the missionary Krapf in Mombaz, but the letter was lost. Then one of the sailors who remained, said: 'Why not build a ship, and you can send out as many, and as often as you will?' The proposal was good: but, the money! That was a time of great conflict, and I wrestled with God. For no one encouraged me, but the reverse; and even the truest friends and brethren hinted that I was not quite in my senses. When Duke George of Saxony lay on his death-bed, and was yet in doubt to whom he should flee with his soul, whether to the Lord Christ, and His dear merits, or to the Pope and his good works, there spoke a trusty courtier to him: 'Your Grace, *straightforward makes the best runner.*' That word has lain fast in my soul. I had knocked at men's doors and found them shut; and yet the plan was

manifestly good, and for the glory of God. What was to be done? *Straightforward makes the best runner.* I prayed fervently to the Lord, laid the matter in his hand, and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room: *Forward now, in God's name!* From that moment there never came a thought of doubt into my mind." No one will regret so long an extract for the clear glimpse it gives into a soul so pure and transparent, and faithful. Moreover, it is the picture of one of those crises which leave the distinctest mark upon the future of our lives. His purpose now became his life-purpose, to be carried out with all the intensity of his heart, and all the inflexibility of his will; and the way to it, once revealed, through struggle, was never after to be lost.

Arrangements were at once made for the building of a brig at Harburg; it was well and quickly done, and there was only one mishap, which, in the end, proved harmless—it cost more than 2,000 crowns above the estimate. With a landsman's ignorance, Harms had not recognised the difference between copper-fastened and copper-sheathed, until the little item in the bill brought it prominently before him. But all passed off well; and one bright autumn day a special train carried the clergyman and some hundreds of his parishioners to Harburg, where they found that the shipping was dressed with flags in honor of the new vessel; and having held a simple service on board, they dedicated the "Candace" to its work of carrying the Gospel to the Ethiopians. At Hermannsburg there was a ceaseless industry. Smiths, tailors, carpenters, shoemakers, coopers, were preparing for *their* ship. A water-butt or a suit of clothes were not to be had at any price. The women and girls knitted with a rapidity that was awful to look upon. The farmers came in with loads of buckwheat and rye. The orchards were stripped. Pigs and hens accumulated to the proportions of an agricultural show. The very heath was stripped for besoms. Nor did a Christmas tree fail, but one was carefully planted in a huge tub, to be in readiness against crossing the line. Then the mission pupils had to pass their examination before being ordained by the Consistory. There were only eight now, for two had died, and two had proved unworthy—a scandal which has never been



NATURAL ARCHWAY AT PARI PARI, NEW-ZEALAND.

(See March No. "Carrier Dove.")

reproduced; those that were left passed with credit and compliments from the dignified Board of Examiners. The colonists had to be got ready. They all knew something of agriculture, but by more definite profession they were, two smiths, a tailor, a butcher, a dyer, and three laborers. The captain was chosen and the crew. The cargo was on board; and at last the leaving-time came. A service was held in the church; people poured in from the neighborhood, and thronged outside; the young Harms preached a farewell sermon, and then the sixteen stood up together and sang, as their parting hymn, *Eine feste Burg ist*

unser Gott. Leave-taking, like everything else in Hermannsburg, is peculiar. But it was a pious thought to part with such a song. There is no music so arousing and sublime as that master-piece of Luther, sung with the proper four parts, and at firm marching step; it is a very hero-psalm; and there is something noble in those humble men setting their faces towards the savages in Africa, and flinging back their lofty music out of brave composed hearts. The next day they went to Hamburg, and, on the 28th October, 1853, the anchor was lifted, and the "Candace" floated down the Cuxhaven.

(To be continued.)

INTELLIGENCE.

BR. BOONE, under date of Nov. 21st, 1860, writes as follows:

"People do not put much confidence in the peace. I am more hopeful than most, provided the allies will have patience, and mingle moderation with firmness. Lord Elgin is not yet down from the North, but is expected soon.

"The rebels are in our neighborhood again; they will not attempt anything against foreigners, but the poor natives suffer beyond description."

RETURN OF THE REV. MR. SYLE.—At last accounts the Rev. Mr. Syle was making arrangements to embark, with his children, for the United States, by the first convenient opportunity.

DEATH OF THE REV. MR. GREENE.—Indirect intelligence has been received from Sinoe, West Africa, announcing the death of the Rev. Mr. Greene, missionary at that place.

LIST OF PACKAGES RECEIVED TO FEB. 15TH, 1861.

FROM	FOR	ARTICLE.	FORWARDED BY
N. Y., Syracuse.....	Rev. J. Rambo, Africa.....	1 box.....	Barque "Cordelia."
" New-York—L. M. Hoffman, Esq.....	Rev. C. C. Hoffman, do.....	1 parcel.....	" "
" " Miss Emily Morris.....	" " do.....	1 box.....	" "
" " Mrs. Jackson.....	Rev. H. H. Messenger, do.....	1 box.....	" "
R. I., Providence—E. W. Howard.....	Rev. C. C. Hoffman, do.....	1 box.....
Mass., Cambridge—Miss Blatchford.....	Rev. D. D. Smith, China.....	1 box.....	Ship "Mandarin."

ACKNOWLEDGMENTS.

THE Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from January 15th, to February 15th, 1861:

Maine.

<i>Gardiner</i> —Christ Ch.	\$40 00	
<i>Portland</i> —St. Luke's, \$1; S. S., for Af., \$3 21.....	4 21	\$44 21

New-Hampshire.

<i>Nashua</i> —St. Luke's.....	4 00	
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Vermont.

<i>Burlington</i> —St. Paul's	36 09	
<i>East Berkshire</i> —Calvary	2 77	
<i>Fairfield</i> —Christ Ch.	7 00	
<i>Montgomery</i> —Union Ch.	5 50	
<i>St. Albans</i> —St. Luke's.....	25 00	
<i>Poultney</i> —St. John's.....	6 25	
<i>Wells</i> —St. Paul's.....	2 35	
<i>Windsor</i> —St. Paul's	26 00	110 96

Massachusetts.

<i>Boston</i> —Emmanuel Ch., \$148 58; for Af., \$5.....	153 58	
“ St. Paul's, through the Church Miss. Soc., \$421 02; for Af., \$10.....	431 02	
“ Trinity, S. S., for Af.....	8 36	
“ From a friend, per Rev. J. II. Clinch.....	5 00	
<i>Danvers</i> —Calvary, \$2 52; S. S., \$4 53.....	7 05	
<i>Great Barrington</i> —St. James'	35 68	
<i>Hanover</i> —St. Andrew's Miss. Society, \$50; S. S., for Af., \$12 38.....	62 38	
<i>Jamaica Plain</i> —St. John's.....	50 00	
<i>Lawrence</i> —Grace.....	20 00	
<i>Lenox</i> —Trinity.....	7 89	
<i>Newburyport</i> —St. Paul's.....	40 00	
<i>Northampton</i> —St. John's S. S., for Af., through the Am. Ch. Miss. Soc.....	17 00	
<i>Roxbury</i> —St. James'.....	112 16	
<i>Salem</i> —Grace, for Af.....	20 00	
“ St. Peter's.....	30 00	
<i>Wood's Hole</i> —Messiah.....	10 00	1610 12

Rhode Island.

<i>Providence</i> —St. John's, Epiphany collection, of which \$10 is for Africa.....	\$362 09	
“ St. John's Ch., Chapel collections for Africa.....	10 00	
“ St. John's Ch., colored S. S., collections for year ending Dec., 1860, for Africa.....	32 93	
“ St. John's Ch., morning S. S., Christmas offering towards maintenance of Rev. Mr. Hoffman's hospital, for 1 year.....	163 36	
“ Colord S. S., for do. do.....	18 34	586 72
“ Ch. of the Redeemer, S. S., for F. M.....	8 00	594 72

Connecticut.

<i>Ansonia</i> —Christ Ch.....	2 65	
<i>Fair Haven</i> —St. James', \$25; from a member, \$5; S. S., \$20 02.....	50 02	
<i>Guilford</i> —Christ Ch.....	15 00	
<i>Hamden</i> —Grace.....	15 85	
<i>Hartford</i> —Wm. T. Lee.....	100 00	
“ Christ Ch., \$47 53; from Ladies' Sewing Society, for China, \$25; Af., \$20.....	92 53	

<i>Hawinton</i> —Christ Ch., from a member.....	\$3 00	
<i>Litchfield</i> —St. Michael's, \$15 34; S. S., for support of a child in Af., \$21 25.....	36 59	
<i>New Haven</i> —St. Paul's Chapel, S. S.....	20 00	
“ Trinity, \$69 16; “from a member,” for Af., \$25.....	94 16	
“ From S. A. & F. W. Thomas, through the Ch. Miss. Soc.....	20 00	
<i>New-London</i> —St. James', \$89 28; from a lady, for Af., \$20.....	109 28	
<i>Newtown</i> —Trinity.....	19 54	
<i>Ridgefield</i> —St. Stephen's.....	20 06	
<i>Sharon</i> —Christ Ch.....	8 00	
<i>Southport</i> —Trinity.....	10 75	
<i>Watertown</i> —Christ Ch., \$23 40; from a friend, for Af., \$2.....	25 40	
<i>Winsted</i> —St. James'.....	2 25	\$645 08

New-York.

<i>Anandale</i> —Holy Innocents.....	13 00	
<i>Astoria</i> —St. George's.....	66 82	
<i>Brooklyn</i> —Christ Ch., through the Church Miss. Society, \$195 84; for Hoffman station, \$25.....	220 84	
“ St. Ann's, S. S., Infant Class, for ed. of a child, Af., under Miss Gri-wold.....	17 00	
<i>Buttermilk Falls</i> —Holy Innocents'... ..	5 00	
<i>Castleton, S. I.</i> —Trinity Chapel, S. S.....	30 00	
<i>Catskill</i> —St. Luke's.....	19 55	
<i>Cooperstown</i> —Christ Ch., Women's Savings Fund.....	3 00	
<i>Cohoes</i> —St. John's.....	10 66	
<i>Fayetteville</i> —Trinity.....	6 00	
<i>Fishkill Landing</i> —St. Anna's.....	32 00	
<i>Fort Edward</i> —St. James'.....	4 62	
<i>Garrisons</i> —St. Philips in the Highlands.....	26 59	
<i>Hampton</i> —Christ Ch.....	4 00	
<i>Huntington</i> —St. John's.....	10 00	
<i>Monticello</i> —St. John's, for Hoffman Station, Af.....	5 00	
<i>New Castle</i> —St. Mark's.....	1 25	
<i>Newtown</i> —St. James' Ch.....	18 00	
<i>New York</i> —Ascension, for “China, \$150; Af., \$190; Greece, \$50; Hoffman, \$7 50; General purposes,” \$1,360 39; proceeds of a Fair, for St. Mark's Hospital, Af., \$235 87.....	1993 76	
“ Chelsea Female Institute, the Misses Rogers, for the Orphan Asylum, Af.....	33 58	
“ Holy Communion, for Af.....	550 00	
“ Incarnation, \$338 39; Geo. F. Nesbitt, for Af., \$12 50.....	350 89	
“ St. George's, \$2,500; proceeds of a Fair, 102 59; from Mrs. Arcularius, for St. Mark's Hospital, Af., \$10.....	2615 59	
“ St. John's.....	31 88	
“ St. Luke's.....	90 36	
“ St. Mark's, China and Af., \$200; General, \$50.....	250 00	
“ St. Mark's Chapel.....	20 00	
“ St. Michael's, \$15 66; S. S., \$3 39.....	19 05	
“ Trinity.....	61 55	
“ “ Chapel, for Af.....	275 00	
“ St. Paul's.....	88 37	
“ A friend.....	5 00	

<i>Peekskill</i> —Little Helen's Missionary Box, for Miss C. C. Jones' class, China.....	\$2 00	
<i>Potsdam</i> —Trinity Ch.....	16 58	
<i>Poughkeepsie</i> —Christ Ch.....	115 73	
<i>Rhinebeck</i> —Messiah, \$13 50; Chapel, \$2 50.....	16 00	
<i>Sandy Hill</i> —Zion.....	3 68	
<i>Troy</i> —St. Paul's.....	225 00	
<i>West Troy</i> —Trinity.....	13 42	
<i>Yonkers</i> —St. Paul's.....	36 00	
<i>Yorkville</i> —Redeemer, \$9; for Greece, \$1.....	10 00	
<i>Staten Island</i> , a few young ladies of..	12 00	7328 77

Western New-York.

<i>Addison</i> —Redeemer.....	2 57	
<i>Buffalo</i> —St. John's.....	31 25	
<i>New Berlin</i> —St. Andrew's.....	10 00	
<i>Niagara Falls</i> —St. Peter's.....	6 82	
<i>Port Byron</i> —From Clara J. Thompson,	2 00	52 64

New-Jersey.

<i>Beverly</i> —St. Stephen's.....	11 25	
<i>Camden</i> —St. Paul's, \$12; T. P. C., for Af., \$6.....	18 00	
<i>Elizabeth</i> —Christ Ch.....	5 00	
<i>Jersey City</i> —Grace, for Greece.....	2 50	
<i>Madison</i> —A. M. Tredwell, Esq.....	10 00	
<i>Mt. Holly</i> —Trinity, \$41 78; S. S., \$24.....	65 78	
<i>Newark</i> —Trinity.....	21 00	
<i>New Brunswick</i> —Children's Hoffman Society, for Af.....	2 00	
<i>Princeton</i> —Mrs. S. S. Baker.....	1 00	
<i>Salem</i> —St. John's.....	15 00	151 53

Pennsylvania.

<i>Bloomsburg</i> —St. Paul's, a widow's mite, \$3; S. S., "a part of the anniversary offering," \$37.....	40 00	
<i>Carlisle</i> —St. John's.....	17 00	
<i>Doylestown</i> —St. Paul's Ch., \$5; S. S., for support of Paul Doyle, Af., \$15.....	20 00	
<i>Honesdale</i> —Grace Ch., Mrs. Crane for Af., \$5; Mr. Gilmore, \$3; S. S., \$19.....	27 00	
<i>Lancaster</i> —St. James'.....	61 50	
" St. John's.....	21 25	
<i>Lewiston</i> —St. Mark's, S. S.....	8 00	
<i>Marcus Hook</i> —St. Martin's S. S., for Af.....	4 00	
<i>Mauch Chunk</i> —St. Mark's.....	4 00	
<i>Oxford</i> —Trinity, from a member.....	5 00	
<i>Philadelphia</i> —All Saints, for Af., \$7 28 cts.; Female Bible Class, for do., \$26 34; S. S., for do., \$26 69; for Japan, \$20.....	80 31	
" Calvary.....	10 00	
" Cape Palmas Female Orphan Asylum Soc., on account of Cape Palmas Orph. Asylum, Af.....	1000 00	
" Covenant.....	72 28	
" Emmanuel, for Cape Palmas Orphan Asylum, Af.....	2 50	
" St. James', \$.....	92 88	
" St. Luke's, S. S., China, \$24 01; Japan, \$22 38; Africa, \$56 75; Colored S. S. for Af., \$11 03.....	114 17	
" St. Paul's Male Bible Class, for Hospital, Cape Palmas.....	10 00	
" Mediator, from a member.....	10 00	
" From "H. G.".....	10 00	
" " W. G. T. for Af.....	200 00	
" " Mrs. Sarah R. Moore.....	5 00	
<i>Pittsburgh</i> —St. James'.....	57 38	
" From T. J. Bigham.....	2 50	
<i>Pittston</i> —St. James', \$6 03; S. S., for China, \$10; W. S. Reddin, Esq., \$5.....	21 03	
<i>Pottstown</i> —Christ Ch.....	31 50	

<i>Pottsville</i> —Trinity, \$20 86; S. S., \$13 25.....	\$34 11	
<i>Reading</i> —Christ Ch.....	18 41	
<i>Scranton</i> —St. Luke's, from a lady, for China and Af.....	20 00	
<i>Westchester</i> —Holy Trinity, S. S., for China, \$25; Japan, \$25; Brazil, \$25.....	75 00	
<i>Wilkesbarre</i> —St. Stephen's.....	105 00	
<i>Williamsport</i> —Christ Ch., S. S.....	31 39	
<i>Yardleyville</i> —St. Andrew's and New-town Mission.....	2 31	
<i>York</i> —St. John's.....	25 00	2238 52

Delaware.

<i>Christiana Hundred</i> —Christ Ch., \$74; S. S., \$18 51.....	92 51	
<i>Claymont</i> —Ascension.....	20 00	
" From Mrs. John B. Clemson, for the support of a Chinese boy.....	25 00	
<i>Leves</i> —St. Peter's, \$10 34; S. S., \$11.....	21 34	
<i>New Castle</i> —Immanuel Ch.....	28 57	
<i>Wilmington</i> —St. Andrew's, \$41 55; from a member of, \$20.....	61 55	248 97

Maryland.

<i>Baltimore</i> —Memorial Ch., for Af.....	11 65	
" St. John's.....	10 00	
" St. Luke's.....	60 12	
" St. Peter's.....	200 00	
" St. Mark's.....	12 00	
<i>Baltimore & Harford Cos.</i> —St. John's.....	5 00	
<i>Cecil Co.</i> , St. Mary, Ann's Par.—St. Mark's Chapel.....	8 00	
<i>Charles Co.</i> —Rev. Robert Prout, for China and Af.....	100 00	
<i>Easton</i> —From A. E. C.....	2 00	
<i>Frederick</i> —All Saints, from a member, for the education of females in China and Af.....	40 00	
<i>Eastern Shore</i> —St. Michael's.....	30 00	
<i>Hagerstown</i> —St. John's.....	13 00	
<i>Harford Co.</i> —St. Mary's.....	30 00	
<i>Hatre de Grace</i> —St. John's, \$10; S. S., \$5.....	15 00	
<i>Prince George Co.</i> , Queen Anne Par., \$16; St. Mark's Hospital, Af., \$2.....	18 00	
<i>Rockspring</i> —Christ Ch.....	5 00	
<i>Washington, D. C.</i> —Christ Ch., \$47; J. P. Ingle, Esq., \$10; S. S., for support of two children in Af., \$60.....	117 00	
" From "C. H. & L.".....	17 50	
<i>Washington Co.</i> —College of St. James.....	50 00	
" Lapon's Cross Roads—St. Mark's.....	20 00	
<i>Worcester Co.</i> , Berlin—St. Paul's.....	14 75	779 02

Virginia.

<i>Albemarle Co.</i> , Walker's Par.—Grace and St. John's.....	34 07	
" St. Paul's.....	21 00	
<i>Alexandria</i> —Christ Ch.....	180 15	
<i>Amelia Co.</i> , Raleigh Par.—Grub Hill Ch.....	23 00	
<i>Augusta Co.</i> —Boyden Chapel, \$.....	2 50	
" Staunton—Mr. John Churchman, for China.....	20 00	
<i>Bedford Co.</i> , Heber Par.—St. John's, \$25; from Miss Virginia Allen, \$5.....	30 00	
<i>Berkeley Co.</i> , Hedgesville—Mt. Zion Ch., \$8 27; "J. A. C." \$1.....	9 27	
" Martinsburg—Trinity.....	30 00	
<i>Charlottesville</i> —Christ Ch., \$65; Chi., \$15; Af., \$20.....	100 00	
<i>Clarke Co.</i> , Wickliffe.....	20 00	
" Millwood—Christ Ch., for Greece.....	10 00	
" Rt. Rev. Wm. Meade, D. D.....	50 00	
<i>Fairfax Co.</i> —Seminary Chapel.....	33 15	
" Falls Ch.....	7 00	
<i>Fluvanna Co.</i> , Rivanna Par.—St.		

John's, \$6 06; from Rev. R. R. Mason, \$10	\$16 06
" From Mrs. M. A. E. Carrington, thro' Ed. Southern Churchman.	2 50
Fauquier, Leeds	25 00
Fredericksburg—St. George's, \$45 79; for China, \$100	145 79
Lynchburg—St. Paul's	106 03
Northampton Co.—From a friend, 1/2.	2 50
" Eastville, Hungars Par., 1/2.	50 00
Richmond—Grace, \$73; Af., \$2.	75 00
" St. James' S. S.	50 00
Shepherdstown—Trinity, for Chi. and Af.	31 27
Wythe Co., Wytheville—St. John's S. S.	4 00
Miscellaneous—H. P., thro' Southern Churchman.	2 00 \$1080 29

North Carolina.

Fayetteville—St. John's, \$56 91; spl., \$6; from a member, for ed. of Joseph C. Huske, Af., \$20.	82 91
Hertford—Trinity.	4 52
Morgantown—Grace.	10 00
Wilmington—St. James', \$80; from a member, \$50.	130 00
Windsor—St. Thomas', 1/2.	5 00 232 43

South Carolina.

Aiken—St. Thaddeus.	11 00
Charleston—Grace, for China, at discretion of Bp. Boone.	101 84
" St. Philip's.	50 00
" St. Stephen's Chapel, Miss Ward's Class.	2 00
Cheraw—From "A Friend to Missions"	100 00
Columbia—Christ Ch., for Af., to be applied at the discretion of Rev. C. C. H.	68 50
Greenville—From two Sisters.	2 00
Wacamaw—All Saints.	10 00
" From Mrs. Sincler.	25 00 370 34

Georgia.

Augusta—Atonement.	21 20
Columbus—Trinity, \$34; from L. E. Cairns, for sup't of Wm. Douglass Cairns, Af., \$20; G. W. Dillingham, for ed. of Clara Forsyth Hargraves, Af., \$20.	74 00
Marietta—St. James', \$8; Af., \$10.	18 00
Rome—St. Peter's.	20 00
Savannah—Christ Ch., Ladies' Af. Soc., \$70; for native teachers, Af., \$150; for ed. of five children, Cavalla, \$150; from a family, \$45; S. S., for support of child in Shanghai, \$25.	440 00
" Christmas off'g from a class of small colored children, for Af.	4 00 577 20

Alabama.

Montgomery—St. John's.	50 00
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Mississippi.

Pass Christian—Rev. Dr. and Mrs. Savage.	20 00
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Louisiana.

St. Francesville—Grace.	20 00
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Ohio.

Ashtabula—St. Peter's, for Af.	5 00
Cleveland—St. Paul's S. S., for Af.	50 00
Cincinnati—Advent.	10 00
" St. John's S. S., for the "Nancy Cornish Scholarship," Cape Palmas.	75 00

Cuyahoga Falls—St. John's, \$9 70; S. S., \$3 60.	\$13 30
Elyria—St. Andrew's S. S., for Brazil.	8 00
Franklin Mills—Christ Ch.	1 41
Fremont—St. Paul's.	8 71
Gambier—From Rev. E. B. Kellogg, for sup't of John J. McIlhenney, Af.	30 00
" Mr. J. S. Sawyer.	10 00
Granville—Rev. John L. Bryan, for Cape Palmas.	2 00
Ironton—Christ Ch., for Af.	5 00
Norwalk—St. Paul's, for China, \$10; S. S., for Af., \$17.	27 00
Piqua—St. James'.	15 00
Portsmouth—All Saints, S. S.	61 67
Springfield—Rev. E. H. Cumming.	25 00 \$347 09

Illinois.

Galena—A Lady.	5 00
Jacksonville—Trinity.	23 00
Lacon—St. John's.	2 50
Warsaw—St. Paul's.	3 25
Wilmington—Redeemer, from a lady, through Rev. Charles B. Stout.	3 00 36 75

Kentucky.

Covington—Trinity, S. S. 1/2.	25 00
Frankfort—Ascension.	27 35
Jefferson Co.—St. Matthew's.	21 85
Lexington—Christ Ch.	80 05
Louisville—St. Paul's S. S.	125 28
Newport—From Capt. Charles Devens, thro' R. P. Lee, Esq.	5 00 284 53

Michigan.

Battle Creek—St. Thomas'.	7 05
Detroit—Christ Ch.	36 82
" St. John's, \$30 38; S. S., for Af., \$39 66.	120 04
Niles—Trinity, for Af.	14 50 178 41

Indiana.

Michigan City—Trinity.*	
Richmond—St. Paul's.	6 00

Arkansas.

Little Rock—Mr. F. Trapnall.	10 00
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Wisconsin.

Janesville—Trinity.	8 50
Mineral Point—Trinity.	5 00
Milwaukee—St. Paul's.	51 06
Racine—St. Luke's.	15 00 79 56

Iowa.

Dubuque—St. John's.	22 00
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Minnesota.

Red Wing—Christ Ch.	4 00
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Miscellaneous.

" Miscellaneous," 1/2.	25 00
" Response to Epiphany Appeal".	1 00
For support of "Walter E. Franklin," Af.	10 00
Chelholmwood—From Mrs. V. M. Witt-berger.	10 00 46 00

Legacies.

New-York—From the estate of Miss Thurston, for Orphan Asylum, Cape Palmas, thro' George N. Titus, Esq., Executor.	500 00
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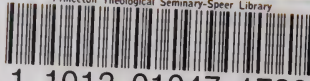
Amount previously acknowledged, \$17,070 14

Total since October 1st, 1860..... \$25,757 10

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